

THE

BAPTIST MAGAZINE.

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MEMOIR OF THE REV. BENJAMIN BEDDOME, A.M.,

FORMERLY OF BOURTON-ON-THE-WATER.

HYMNS composed by Mr. Beddome frequently conduce to the devotional pleasure of our assemblies; and discourses from his pen have instructed many private families and village congregations; yet, we believe, no record of his life has ever appeared in the Baptist Magazine. A biographical sketch is, however, prefixed to a volume of sermons, printed from his manuscripts, and published by Messrs. Ward and Co., and we shall avail ourselves of the information it affords, to transfer to our pages a brief notice of his honourable career.

Benjamin Beddome, who was born at Henley-in-Arden, Warwickshire, on the 23rd of January, 1717, was the son of Mr. John Beddome, who, when he died in 1757, was one of the pastors of the church in the Pithay, Bristol. Benjamin was about seven years of age when the family removed to Bristol; and after receiving a suitable education, was apprenticed to a surgeon-apothecary in that city. This profession seems to have

engaged his attention, and very probably aided his usefulness, after he had declined the regular practice of it, as reference is made to his patients during his residence at Bourton; and from this source some of his most striking illustrations of divine truth are derived. His mind appears to have been altogether unimpressed about religion, till, under a sermon which he heard when about twenty years of age from Mr. Ware of Chesham, on the joy in heaven over a repenting sinner, he was deeply and permanently affected.

He found much relief, however, in reading the scriptures and in prayer, to which he devoted his leisure hours; and perceiving the ample provisions of the gospel to meet the guilt and destitution of the sinner, he reposed his soul upon its doctrines and promises; and, "through Jesus Christ," found "peace with God."

As soon as he was brought under the influence of religion, he began to feel for the spiritual condition of others, and desirous of devoting himself to that

great work, which God has appointed instrumentally to save mankind. When, therefore, the term of his apprenticeship expired, he relinquished all idea of following the medical profession, and, with a view to the ministry, became a student at the Baptist College, Bristol, then superintended by the Rev. Bernard Foscett, who had become the tutor in the year 1720. Having pursued his studies for some time at this place, he removed to London for the purpose of completing his education under the tuition of Mr. John Eamos, at the Independent Academy, in Tenter Alley, Moorfields. Of this celebrated man, Dr. Watts once said, when speaking to one of his pupils,—“Your tutor is the most learned man I ever knew.”

Notwithstanding the manifest change that had taken place in the character of our author, and the fact that he had already devoted himself to the Christian ministry, yet he had not united himself to any religious society. On his removal to London, therefore, he joined the baptist church in Little Prescott Street, Goodman's Fields, under the care of the Rev. Samuel Wilson, by whom he was baptized the latter end of September, or the beginning of October, 1739.

In July following, Mr. Beddome, on his way to Bristol, preached at Bourton-on-the-Water; and the church there, being destitute of a pastor, in consequence of the death of the Rev. Thomas Flower, sen., invited him to supply them. This he did; and after receiving repeated invitations to become their pastor, he acceded to the request, and was ordained, September 23, 1743. On this important occasion, Mr. Foscett of Bristol gave the charge from 1 Tim. iv. 12, and offered the ordination prayer; and Dr. Joseph Stennett preached to the people from Hebrews xiii. 17.

The state of his mind during this period may be seen by a reference to the lines below, written about the year 1742.

THE WISH.

“Lord, in my soul implant thy fear!
 Let faith, and hope, and love be there;
 Preserve me from prevailing vice,
 When Satan tempts, or lusts entice.
 Of friendship's sweets may I partake,
 Nor be forsaken, or forsake.
 Let moderate plenty crown my board,
 And God for all be still adored;
 Let the companion of my youth
 Be one of innocence and truth;
 Let modest charms adorn her face,
 And give her thy superior grace.
 By heavenly art first make her thine,
 Then make her willing to be mine;
 My dwelling-place let Bourton be,
 There let me live, and live to thee.”

One portion of his “Wish” was subsequently granted to him in his union with Miss Elizabeth Boswell, whom he married December 21, 1749. She was the daughter of Mr. Richard Boswell of Bourton, who was a deacon of the baptist church there, and a most valuable man. Shortly after his marriage, an alarming illness, of six weeks' continuance, brought Mr. Beddome to the margin of the grave. “Prayer was made by the church continually for him,” and in due time he was restored.

Soon after his recovery, another circumstance occurred to excite their fears lest he should leave them. The church in Goodman's Fields (at that time the largest particular baptist church in London), being destitute of a pastor in consequence of the death of the Rev. Samuel Wilson, directed their attention to Mr. Beddome as a fit person to succeed him. He had formerly been in communion with them, and was still much beloved and admired. In addition to prospects of honour, comfort, and emolument, much more flattering than were connected with his situation at Bourton, our author had to resist the most pressing solicitations, couched in every form of argument and entreaty. Upon them all he put a direct negative; but so solicitous were they, that, as a last resource, he committed the whole affair to the decision of the church at Bourton. As might be ex-

pected, they sent a positive refusal ; and he thus concludes his correspondence upon the business :—“ If my people would have consented to my removal, though I should have had much to sacrifice through the affection I bear them, yet I should have made no scruple in accepting your call ; but as they refuse it, ‘ the will of the Lord be done.’ I am determined not to tear myself violently from them ; but would rather glorify God in a station much inferior to that I am in, than obtrude myself into a higher without his direction.”

Though Mr. Beddome was one who never aspired after honours, yet his fame passed beyond the Atlantic ; so that, in 1770, the *Senatus Academicus* of Providence College (now Hope University), Rhode Island, conferred on him the title of A.M. as a token of their esteem for his talents and learning.

When Mr. Beddome attained his 60th year, feeling his infirmities increase, the church, at his suggestion, sought and obtained an assistant for him, in the Rev. William Wilkins of Cirencester, who having studied some time at the Bristol Academy, finished his education in Scotland. With this valuable coadjutor Mr. B. appears to have laboured with pleasure and success. The following year opened with one of the severest afflictions he ever had to endure, in the loss of his son Benjamin, who died of putrid fever after a few days’ illness, at Edinburgh, January 4, 1778, in the 25th year of his age.

Six more years had scarcely revolved before he was called to part with her who had been for thirty-four years the companion of his life, in its sorrows, duties, and joys. Mrs. Beddome died January 21, 1784, of a fever, then very prevalent in the village. She was eminent for her unobtrusive piety, the amiableness of her temper, and the sincerity and permanence of her attachment ; while her patience under suffering ex-

cited the admiration of all. There was scarce any one in the country who, when living, was more beloved, or whose death was more deeply lamented. The close of this year was again clouded by an awfully sudden bereavement. Another son of our author, whose name was Foskett, fell into the river Thames near Deptford, and was drowned, in the 26th year of age. He also had been educated for the medical profession.

His ministrations retained to the very last their wonted liveliness and attraction, improved by the increased solemnity and wisdom of age. It was his earnest desire not to be long laid aside from his beloved employment, and in this he was gratified ; for having, during his infirmities, been carried to and from the chapel, where he preached sitting, he was confined only one Lord’s day, and was composing a hymn for public worship only an hour before his death ; and of this the subjoined is the portion he had actually written :—

“ God of my life, and of my choice,
Shall I no longer hear thy voice ?
O let that Source of joy divine
With rapture fill this heart of mine !
“ Thou openedst Jonah’s prison doors,
Be pleased, O Lord, to open ours ;
Then will we to the world proclaim,
The various honours of thy name.”

In the prospect of this event, he was calm and resigned, in the full assurance, not only that the Almighty Father had a right to do as he pleased, but that his soul was secure in the hands of Jesus, and that “ to die is gain.” Thus prepared, he awaited the “ last enemy,” and “ fell asleep” in Jesus, September 3, 1795, in the 79th year of his age, having laboured at Bourton fifty-five years.

The usefulness of such a man can only be known at the resurrection of the just. In his numerous visits and public labours at Abingdon, Bristol, London, and the circle of the Midland Association, an incalculable amount of good was done in promoting the unity,

awakening the zeal, and directing the energies of the people of God, while many sinners were known to be converted to the faith. At Bourton he was highly successful. When he went there the church consisted only of about seventy members; in 1751 they had increased to one hundred and eighty; and in 1766, since his residence amongst them, one hundred and ninety-six persons had been added to the church. During that period, six were called to the work of the ministry, in whom he had reason to rejoice:—The Revs. John Ryland, sen., A.M., Richard Hayner, John Reynolds, A.M., Nathaniel Rawlins, Alexander Payne, and the late pastor, the Rev. Thomas Coles, A.M.

ON A REVISED TRANSLATION OF THE SCRIPTURES FOR CIRCULATION IN GREECE.

BY PROFESSOR KENDRICK, OF HAMILTON, UNITED STATES.

At the last Annual Meeting of the American and Foreign Bible Society, it was resolved, "That it is the duty of the American and Foreign Bible Society to take measures for securing at the earliest practicable period, a revised version of the scriptures in the modern Greek tongue, to be circulated among the Greek nation." The resolution was brought forward by Professor A. C. Kendrick, of Hamilton Literary and Theological Seminary; and the address with which he introduced it contains many things deserving the attention of European Christians.

THIS resolution, Mr. President, embraces a proposition of great practical importance. It should not be adopted, unless for weighty reasons. A few only of the topics which have crowded on my mind in contemplating it, can at present be even glanced at.

I need not say a word to enforce the claim which Greece urges on the sympathies of the Christian world. The land on which learning and genius shed a lustre that has only grown brighter amid the gloom of ages; whose achievements in art, and literature, and arms, adorn incomparably the most brilliant page in the annals of unchristianized man; the

Clime of the unforgotten brave
Whose land from plain to mountain cave
Was freedom's home or glory's grave;

the land whose very name forms a rallying point to all our feelings of classical enthusiasm; not an inch of whose soil but is hallowed by some venerable association—this land needs no pleader

in the bosom of any lover of intelligence and freedom: and if less tumultuous, yet, assuredly, not less deep are the emotions that her name awakens in the bosom of the Christian. The most thrilling recollection that swells the breast of the Christian scholar who treads the streets of modern Athens, is that there the great apostle of the Gentiles, before her most venerable tribunal, in sight of the Parthenon and the majestic statue of the tutelary Minerva, amid all that could shed grace and splendour around the rites of paganism, pointing to the forest of statues and temples that crowned the Acropolis, declared that God dwelleth not in temples made with hands; and preached Jesus and the resurrection. In Greece the gospel was early preached, and flourishing churches were planted; and the Greek language was that which God specially honoured by making it the vehicle of that portion of his word, which most emphatically brings life and

immortality to light. The intrinsic excellence of the language—its wide diffusion over the eastern part of the Roman Empire—rendered eminently proper its selection as the medium through which the message of heavenly mercy should be transmitted to succeeding generations.

These remarks will not prove irrelevant if they tend to deepen your interest in the cause which I come here to advocate. It is for the descendants of that people whom God so signally honoured, that I plead. It is that channels may be opened through which the waters of life may flow back, pure and unobstructed through the regions where they first arose; that the pure word of life may be given to the descendants of that people in whose native tongue they were originally uttered.

The resolution intimates that it is the duty of the American and Foreign Bible Society to secure, as early as possible, a revised version of the scriptures in the Romaic or modern Greek tongue. Strong as is the resemblance between the ancient and modern dialects, they are yet so dissimilar as to render it extremely difficult, and often impossible for an unlearned Greek of the present day to understand the ancient scriptures. He must then have a translation even of the New Testament. Nor has the Christian world been unmindful of this want. As early as 1808 the British and Foreign Bible Society turned their attention to this subject, and issued an edition of the New Testament in modern Greek. This continued to be circulated until 1819, when finding a revision generally demanded, they employed Hilarion, a learned Archimandrite, of Mount Lebanon, (then residing at Constantinople,) to undertake the work. Having obtained the consent of the archbishop, Hilarion executed a version of the New, and subsequently of the Old Testament. The former was printed, after being subjected to the revision of the British

and Foreign Bible Society. The version of the Old Testament, being made from the Septuagint, instead of the original Hebrew, it was not thought advisable to print. For a translation of this, they engaged the services of Professor Bambas, of the Ionian University, who, in addition to this, has also executed a translation of the historical books of the New Testament. These are the versions which are now circulated in Greece. The New Testament of Hilarion was reprinted in 1833 by the American Bible Society, and is used in Greece much more extensively than that of Bambas, though the latter doubtless will ultimately supplant the other.

While, however, both these versions possess, unquestionably, many excellencies, they have also, some serious defects. As to the word βαπτίζω (*baptizo*), they are not, it is true, liable to the objection which lies against most modern versions, viz., that the word designating the rite of baptism is transferred, instead of being translated. The word βαπτίζω (*baptizo*), is in general retained, and indeed always in reference to the ordinance of baptism; and this word, while it has indeed acquired in the modern tongue a technical signification, unknown to the ancient, is still in the mind of a modern Greek inseparably connected with the idea of immersion. In the Greek, as throughout the entire oriental church, immersion has been the uniform mode of admission into the church, down to the present time. "The members of this church," says Professor Stuart, "are accustomed to call the members of the western churches *sprinkled Christians*, by way of ridicule and contempt. They maintain that βαπτίζω (*baptizo*), can mean nothing but *immerge*; and that *baptism by sprinkling* is as great a solecism as *immersion by aspersion*: and they claim to themselves the honour of having preserved the ancient sacred rite of the church free

from change and from corruption, which would destroy its significancy."

Still these versions are not wholly free from defect as respects the word in question. In Mark vii. 4, where the Pharisee wonders at our Lord's eating with unwashen hands, βαπτίζω (*baptizo*) has been rendered by νίπτω (*nipito*), thus confounding entirely the clearly marked distinction of the original, which declares that the pharisees and all the Jews, while they always wash their hands before taking their meals, on returning from the market immerse the whole body. Such certainly is the sentiment that lies on the face of the passage, and till there is good reason shewn to the contrary, we are bound to adhere to it. The burden of proof lies with those who deny that βαπτίζω (*baptizo*), is to be here used in its ordinary signification. Assuredly there is no antecedent improbability in the supposition that, common as the bathing of the body was and is in the eastern countries, the Jews, who in proportion as they became neglectful of the weightier matters of the law, were more scrupulously observant of outward ceremonies, should bathe their whole persons, on returning from the dust and defilement of the market. In the same chapter the words πλύνω (*pluno*) and πλυσμα (*plusima*), denoting *wash* and *washing*, are substituted for βαπτισμός (*baptismos*), *immersion*, and almost uniformly the preposition ἐν (*en*), *in*, in connexion with the ordinance of baptism, is rendered by με (*me*), *with*.

Imperfections like these I have no disposition to elevate into undue importance. They do not materially darken the testimony of the modern Greek scriptures to the primitive ordinance of immersion. Yet such is, if not their design, at least certainly their tendency. They proceed upon a *principle* which only needs to be carried out in order to suppress entirely the testimony of God

upon this point. They mar the beauty and detract from the fidelity of the versions in question. They tend to confuse and perplex the mind of a Greek in reference to the meaning of the ancient word. He finds βαπτίζω (*baptizo*) used interchangeably with νίπτω (*nipito*) and πλύνω (*pluno*), *to wash, to wash the hands, &c.*; and if unlearned in the ancient language he of course supposes that such is sometimes their import. He will come, then, to regard immersion as resting rather upon usage than express command, and will be prepared for any efforts which may be made to unsettle the faith and overthrow the practice of his church.

There are still other reasons of a more general and perhaps still more weighty character, for the revision we propose. They are founded on the general and acknowledged imperfections of the existing versions. That of Hilarion especially, which is the one generally circulated, has the fault of conforming servilely to the English version of King James, and copying many of its errors. Hence numerous faults are admitted, which the mere employment of a better text, as that of Knapp, Bloomfield, or Hahn, would have prevented. Thus, in John x. 14, 15, we have the erroneous division of the English version, instead of the true reading of the original, viz.: "I am the good Shepherd; and I know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father," &c. Many similar examples might be cited in illustration of this point, and showing the necessity of a thorough critical, and scholar-like revision of the existing version.

Another reason why the American and Foreign Bible Society should engage in this work, is the great destitution among the Greek nation of the word of life. Notwithstanding the zealous and laudable efforts of the British and American Bible Societies, aided by their nu-

merous auxiliaries, still this destitution has been but partially supplied. The number of those who speak the modern Greek language is estimated at not less than three millions. They are scattered over Southern Europe, Western Asia, and the Islands of the Mediterranean, and but a small portion of them, comparatively, are supplied with the word of life. Our missionaries inform us that they could distribute 6000 copies annually, in the province of Albania, and probably several times that number could be circulated in the kingdom of Greece and the Islands.

All accounts concur in representing the Greeks as a reading people. They inherit that thirst for knowledge,—that love of intellectual action and excitement which seems inherent in the Greek mind. They hunger for the bread intellectual. While yet in bondage to the Turks they had founded many flourishing schools of learning which were swept away in the tornado of the revolution. The spirit of the Greek is unbroken by centuries of galling bondage. The fire of genius still burns in the countrymen of Bambas and Coray, and the spirit of Leonidas has started up anew in the contemporaries of Bozarris. Deplorably ignorant as the great mass of the people still are, they yet manifest a hungering for the bread of intellectual life. Mr. Anderson, in his journey through the Peloponnesus, was every where beset with entreaties for books, and the largest supplies of bibles, testaments, tracts, and works in science and morality are almost instantaneously exhausted. Such and so loud being the demand, what Christian heart but beats responsive to the call? Who does not hear issuing from the heart of Greece her own Macedonian cry, "Come over and help us?"

But there is, if possible, a still more interesting aspect in which this subject is to be viewed. It is in its bearings on the salvation of the seventy millions who

lie in spiritual death within the pale of the Greek church. On the condition of that church I cannot now enlarge. In some respects it seems not to have sunk to the level of the papal church. It acknowledges no infallible earthly head; it theoretically admits the scriptures to be the only standard of faith; and, though coupled with many absurd ceremonies, it still holds to the primitive rite of immersion. These circumstances open the way for Christian effort, and especially on the part of the Baptist denomination. They furnish solid ground on which we may plant our batteries while assailing her almost impregnable walls of hoary superstition. Yet it cannot be concealed that as to any exhibition of vital Christianity, the Greek church stands nearly on a level with the Romish. The spirit of piety has long been dead within her bosom; her service is read in the ancient tongue, which neither priests nor people understand; her worship is little else than a round of absurd and cumbrous ceremonies; and many of the worst heresies of Romanism, as transubstantiation, the worship of pictures and saints, priestly absolution, and baptismal regeneration, are essential elements of the Greek faith. "My holy baptism," is with the Greek the cloak that covers all his sins. No matter though he spend his life in the most flagrant crimes—though he have been a reckless and shameless violator of all the laws of society—though he have spent his life in robbery and murder, yet was he in infancy sanctified in the baptismal font. Has he confessed to the priests; has he reverently crossed himself before the picture of the virgin; and especially, has he worn, suspended from his neck, as an amulet, a bit of wood from the blessed cross—it is enough; he is pronounced eminently pious, and a fit candidate for heaven.

Now it is by preaching the gospel,

and circulating the scriptures in Greece, that we hope effectually to assail this gigantic system of corruption. It is this alone on which we can rely for cleansing this Augean stable of error and pollution. And let me add that baptist principles are eminently favourable to the accomplishment of this work. I most cheerfully and gratefully acknowledge the unwearied efforts of other denominations on behalf of degraded and bleeding Greece. They have laboured nobly for her spiritual regeneration. Yet it must be confessed that they labour under some serious disabilities. Acknowledging, as they generally do, the validity of infant baptism in the Greek church, they virtually acknowledge the validity of the church itself. Their aim is rather to remodel than to demolish a structure which is rotten to its foundations, and their labour must be necessarily to a great extent in vain. Besides, holding to the traditionary rite of infant baptism, they are less able to assail effectually the numberless traditions with which the Greeks have marred the beautiful form of primitive Christianity. They are unable, at least, to uproot the principle. Their arguments are invalidated, and their appeals parried by a reference to that usage which they themselves have grafted upon the scriptures. Thus the efforts of other Christian denominations for the spiritual renovation of Greece, are in a great degree crippled—not from any want of zeal or piety, but simply from their unfortunate adherence to one of the “traditions of men.” And if I mistake not, the history of their missions in Greece justifies these remarks. There has indeed been much of outward prosperity. Bible societies have been formed with bishops and patriarchs at their head. Tracts and religious books have been distributed; flourishing schools have been established: but when we look for the actual results of all this in the conversion of

the Greeks to Christianity, we lament to find them small indeed. Nearly all their missionaries have withdrawn from Greece, and that most interesting field seems about to be given into the hands of our denomination. Shall we not hasten to occupy it? Shall we not respond gratefully and joyfully to this manifest call of providence upon our prayers and efforts? May I not say that Greece belongs to us? One signal advantage is furnished to our missionaries in their preservation of the primitive ordinance of immersion. Let Greece become evangelized, and she will at once plant herself on the platform of our sentiments as a denomination. Infant baptism is connected indissolubly in the mind of a Greek with baptismal regeneration. Disconnect it from this doctrine, and it becomes an idle and unmeaning ceremony, and the moment a Greek renounces the dogma of baptismal regeneration, he would cast away the rite which it has originated, and to which it alone gives significance. And here I cannot refrain from expressing my wonder at the tenacity with which our pædobaptist brethren hold on to the practice of infant baptism. In England and Continental Europe this practice has a significance and an importance. It is the link that connects church and state, and makes the church a mighty engine of state policy. But what does it mean with us? How can it be regarded in this country except as a useless excrescence on the beautiful form of Christianity, and a gratuitous insult to the great Lawgiver of the church?

The baptist denomination then are loudly called upon to awake to the interests of the Greek mission. Let them hasten to wrest this kingdom from the dominion of antichrist, and to array it alongside of the small and feeble band that are now struggling for the boon and the principle of religious freedom against the gigantic systems of European eccle-

siastical oppression. Let them hasten to plant those seeds of faith and piety, which even in that ungenial soil shall, we trust, soon take root and spring up and bear fruit to life eternal. Our principles are such as we believe eminently fit us for a successful prosecution of missionary effort in Greece. Yet they are also such as will encounter much hostility. The malice of priests and the fury of the populace will often be aroused against them. Yet this is better than apparent and deceitful prosperity. Better to encounter at once the fiercest violence of error by a faithful utterance of the truth, than to lull it into a temporary and delusive rest by an unhallowed compromise. Our missions in Greece have indeed been subjected to severe reverses: clouds have gathered and storms have burst: one missionary has been driven from his post by a sudden outbreak of popular violence, and another has brought his diseased frame across the water to seek health amid the invigorating influences of his native land. To human eyes our prospects are dark and discouraging; yet the eye of faith can recognize in all these reverses only the chastenings of a kind parent. Already that mission has been sealed with the kind tokens of the divine approbation. A few have been hopefully converted, and a deep and wide-spread spirit of inquiry has been awakened; and it only remains that we go forward with unshaken faith in the promises of God, with fervent prayer, and with redoubled efforts, and we may fondly hope that Greece shall yet be evangelized.

How precious are those words—evangelized Greece! How transporting the visions which these words bring before the mind! All circumstances combine to prove that she inherits the intellectual activity of her ancestors. And if, even in slavery, her spirit could not be repressed, how vigorous shall be its work-

ings under the influence of liberty. Let it then be baptized in the healthful influences of Christianity, and Greece shall yet run a career that shall put to shame all her former glory. That glory played only on the surface of the community, or rather it gilded only the mountain summits of society, while all below was involved in impenetrable darkness. Corrupt systems of government, and more corrupt systems of religion, kept the mass of the people in mental and moral slavery. Hence their history, brilliant as it is, is too often the record of ignorance and caprice, of cruelty and crime, of superstition that elevated every block into a god, and of impiety that degraded every god into a block. How different shall be their condition under the reign of Christianity! Surrounded by the same natural scenery that contributed to mould the plastic genius of their ancestors, enjoying that liberty which was to them as the breath of life, and especially having their minds expanded and purified by the gospel they will put forth hitherto unimagined developments of mental and moral beauty. Depths which her profoundest philosophers never yet fathomed—heights which they never yet ascended—visions of glory which never floated before the wrapt vision of a Homer or a Plato, lie before them amid the wondrous mysteries of redemption. Greece under the reign of superstition produced a literature whose loftiness has transported, and whose elegance has charmed, all subsequent ages. What then may we not anticipate when the mind, over whose theatre of action superstition had spread her sable pall, shall range over a world illuminated by the light of a glorious revelation, and shall apply its regenerated energies to the mysteries of infinite wisdom and redeeming love. But we stop not here—Greece occupies a position unrivalled as a centre of missionary operations, and of moral and religious influence. We look, then, for an influ-

ence to commence here that shall shake the reign of papal and Mahomedan superstition : we look for a banner to be erected here, around which her scattered sons shall rally from all the quarters of their dispersion : we look for a leaven to be infused here that shall purge out the impurities of the patriarchal church, and bring the millions of her communion into the fold of Christ : we look for a light to be kindled here that shall shine into the dark places of Asia Minor, and

cause the light to beam anew from the golden candlesticks in the cities of the seven churches. In fine, we look to evangelized Greece, not only as a precious gem set in the diadem of the Redeemer's glory, but as a powerful auxiliary in speeding on the cause of truth and righteousness, and in ushering in the day when one song shall employ all nations.

Blessed vision ! when shall it be realized !

PEARLS.

“Orient pearls at random strung.”

THERE is no morality without religion, and there is no religion without morality. “This is the love of God that we keep his commandments.” He who loves God keeps the commandments in principle ; and he who keeps the commandments loves God in action. Love is obedience in the heart ; obedience is love in the life. Morality then is religion in practice ; religion is morality in principle.

WARDLAW.

There are many who err the more dangerously, that the foundation of their error is truth. Their fault is not that they follow a lie, but that they follow one truth to the exclusion of another.

PASCAL.

There will be, one day, a resurrection of names and reputations, as certainly as of bodies.

MILTON.

The frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. “Him whom I shall kiss,” said Judas, “take him ;” so when the world kisseth, it often betrays.

THOMAS WATSON.

A man's *reason* is nowhere so much satisfied, as in matters of *faith*.

WHICHCOTE.

Hypocrisy in one age is generally succeeded by atheism in the next.

ADDISON.

THE CAPTIVES.

BY THE REV. J. G. FULLER.

“By the rivers of Babylon, there we sat down ; yea, we wept when we remembered Zion, &c.”

PSALM CXXXVII. 1—6.

By Babel's proudly-rolling streams,
We sat, and thought, and wept ;
While memory's melancholy dreams,
O'er every passion crept !

Day-dreams—so bright and yet so dim—
So shadowy yet so true—
Deep seas of sorrow to the brim—
A joy like morning dew.

How deep the anguish none can tell,—
 No stranger-heart can know
 The griefs a captive's bosom swell—
 A wretched prisoner's woe.

Can barbarous minds conceive the bliss
 Their vassals once enjoyed ?
 Or savage threats the tears dismiss,
That blessedness destroyed ?

Ah, no ! our hearts alone can feel,—
 Our souls alone o'erflow ;
 Our tears in gloomy rivers steal
 Down furrowed beds of woe.

Zion ! dear Zion ! Judah's joy !
 Jehovah's loved abode !
 Thy throes our mournful thoughts employ,—
 A huge, a heavy load.

Once, thou wert beautiful and bright,—
 More fair than Ophir's gold ;
 Now, cheerless as Egyptian night,—
 Deserted, wild, and cold.

Thy palaces in ruin lie ;
 Thine altars blaze no more ;
 Thy priests and prophets howl and cry,
 For Judah's joy is o'er.

No solemn feasts,—no tuneful choir,—
 No sweet response of love,—
 No prayer,—no praise,—no sacred fire
 Descending from above.

No healing ray,—no soothing word,
 To breathe our sorrows dry ;
 E'en Judah's harp denies her chord,
 For Judah's foe is nigh.

Ye bending, drooping, weeping trees !
 (Just like the captive's heart!)
 Your sympathy a moment's ease
 To fainting souls impart.

Here, take our tuneless harps awhile,—
 Let both in silence weep ;
 While we the unfeeling foe beguile,
 And hush our thoughts to sleep.

Hark ! the proud captor's lordly voice
 In scorn demands a song,—
 Bids wasted energies rejoice
 With merry heart and tongue !

"Come, saints ! let's have a holy song
 From David's royal pen !
 Your chief musician's chorus strong,—
 Your Zion's loud Amen !"

What ! Zion's songs in Edom's land ?
 Her thrilling notes to you ?
 Yes ! when your burning beds of sand
 Refresh like Hermon's dew !

Till then, fond memory, hold thy sway,—
 Jerusalem the theme !
 Nor let my heart one moment stray,
 While heartless foes blaspheme.

My harp ! for ever grace you tree !
 Be paralyzed, my hand !
 Nor let my tongue a traitor be,
 In treacherous Babel's land.

Jerusalem ! my chiefest joy !
 I'd rather cease to be,
 Than prostituted powers employ
 In mimic praise of thee.

Sweet is my life with all its shame,
 And sweet its tender ties ;
 But sweeter still thy precious name,—
 Thou centre of my joys !

God of our father Abraham !
 Hear thou the outcast's prayer :
 Give in thy New Jerusalem,
 His ransomed soul a share.

And there may all thine Israel join,
 In one combined employ,
 To celebrate, in strains divine,
 Jerusalem—their joy !

Stogumber, near Taunton.

REVIEWS.

Letter to the Right Hon. Lord Ashley, M.P., on the present defective state of National Education, and the necessity of Government Interference. By the Rev. THOMAS PAGE, M.A., Incumbent of Christ Church, Virginia Water, Egham. London: Seeley and Co. Foolscape 8vo. pp. 171. Cloth.

The Social, Educational, and Religious State of the Manufacturing Districts; with Statistical Returns of the Means of Education and Religious Instruction in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire; in Two Letters to the Right Hon. Sir Robert Peel, Bart. With an Appendix containing a Letter to the Right Hon. Lord Wharncliffe, on Sir James Graham's Factory Educational Bill; also the Objections to the Amended Bill. By EDWARD BAINES, jun., Author of the "History of the Cotton Manufacture." London: Simpkin and Co. 8vo. pp. 76. Cloth.

A Plea for Liberty of Education. A Second Letter to the Right Hon. Sir James Graham, Bart., One of Her Majesty's Principal Secretaries of State, on the Educational Clauses of the Factories' Bill. By JOHN HOWARD HINTON, M.A., One of the Secretaries of the Baptist Union of Great Britain and Ireland. London: Houlston and Stoneman. 8vo. pp. 52.

The Position and Duty of the English Nonconformists, in respect to National Education. A Lecture. By WILLIAM BROCK, Pastor of the Baptist Church, St. Mary's, Norwich. London: Ward and Co. 12mo. pp. 36.

Reasons against Government Interference in Education: showing the Dangerous Consequences of entrusting a Central Government with the Education of its Subjects, and explaining the advantages of leaving it to be regulated by individual, family, and local influence. By an Observer of the results of a Centralized System of Education during thirteen years' residence in France. London: Ward and Co. 8vo. pp. 56.

AMONG the remarkable facts brought to light in the session of parliament that has just terminated, there was none more worthy to be noted than the unanimity with which our senators concurred in

the desire that some legislative measure should be adopted for the promotion of national education. Not only was a ministerial plan brought forward by the home secretary, Sir James Graham, but as soon as it was evident that the opposition to its principles was formidable, it appeared that Lord John Russell, also, had his plan, that Mr. Wyse had his plan, that Mr. Hume had his plan, and that on the left as well as on the right, in the back seats as well as in the front, all were of opinion that it was necessary to do something. Our business, at the time, was to get rid of the portentous bill before the house; and we felt that it would be impolitic, while a measure so destructive to civil and religious liberty was pending, to withdraw any portion of the public attention from its demerits by adverting to more distant dangers, or divide its parliamentary opponents by assuring them that no other measure could be brought forward in its place which we should receive with satisfaction. But it appeared to us that it would be our duty, as soon as the immediate crisis had passed away, to invoke the attention of all with whom we might have any influence, to general principles which must compel us to oppose any legislative measure for the education of the community, however liberally conceived, and by whomsoever brought forward. Apprehensive, indeed, that we should not find some even of our nonconforming contemporaries ready to go the whole length of our convictions, we yet determined to fight the battle, as soon as the right opportunity should arrive, even though we might be compelled to fight it alone.

It affords us great pleasure, however, to perceive that we are not to have either all the peril or all the glory of maintaining on this subject a solitary conflict. A decided conviction that all legislative interference with education is unsound in principle and would prove injurious in practice, is avowed in some of the pamphlets before us. This conviction has forced itself upon some thinking men, who six months ago inclined, we believe, to a contrary opinion; and we doubt

not that six months hence, it will be far more prevalent than it is now.

Mr. Page's Letter to Lord Ashley was written at the commencement of the year, and was designed to encourage that well-intentioned nobleman to bring the subject before the legislature, and to interest the public in his enterprise. Mr. Page writes like an honest, benevolent, and pious man; and, as such, deplors the prevalence of ignorance among the labouring classes; maintains that their education to be valuable must be religious; and rejoices that the two leading education societies have, in various ways, and in conjunction with other causes, awakened a spirit which superstition cannot exorcise, nor prejudice impede, nor ignorance withstand. Still, in his view, our dangers and responsibilities call for what he denominates "a national measure—a measure which no voluntary society can be in a capacity to execute, and which the established church, in her present crippled position, whatever her disposition may be, has not the means or resources at command to enable her to originate or conduct;—a measure therefore which the legislature of the land ought, in its deliberate wisdom, to enact, and in its executive authority to enforce; and which, though framed with all due regard to the views and feelings of antagonist parties in the realm, shall nevertheless elevate the vital question of national education above all the disadvantages and drawbacks arising from private prejudice, or local circumstances, or political bias, or religious disunion."

"The particular points, therefore, which it is of so much moment that we should consider with an impartiality and a seriousness worthy of the magnitude of the interests at stake, are these—the legitimate claim of the church to be regarded by the executive government, as the sole administratrix of the religious instruction of the young members of the community; the duty of the government to promote and carry into effect a system of education in which this claim of the church is duly recognized; and also the consideration due to those whose parents, dissenting from the church, will not, or cannot, conscientiously submit their children to her teaching and authority."—P. 70.

In various parts of his volume, Mr. Page, referring to dissenters, speaks of them in mild, gentlemanly terms, and

apparently intends to be very liberal in his advice respecting them and their children; yet how objectionable is every phrase in this his deliberate, formal statement of the principal topics on which he would treat! But the fact is, though a gentleman and a Christian, he is a churchman,—an advocate for the union of church and state; and religious equality can have no place in the system of even the best men who cleave to that union. It does not arise from the ill disposition of the writer, but from the system into the spirit of which he enters, that Mr. Page claims for himself and his fraternity such lofty prerogatives. Religious teaching must be in their hands, and must be in accordance with their principles, because of the union between the church and the state. This is his own declaration.

"It has already been decided on and unchangeably fixed, by that union of church and state which in our own country has for ages been consolidated and matured. The state has already exercised its prerogative in this respect, and by taking the church into alliance with itself, and through the medium of that alliance identifying the particular form of Christianity by which she is distinguished, with all the civil rights and institutions of the kingdom, it is no longer at liberty to depart from, or to substitute any others for the standards, confessions, and formularies of the church by law established, in the religious department of any system of national education."—P. 82.

Again:

"A state," says the Rev. T. Dale, "like an individual, *may* have a conscience; and if it *has* a conscience, it can only have one conscience. A state, like an individual, ought to have a religion; but then if it *has*, it can only have *one* religion. It may tolerate many creeds, but it can only profess one; and if it be asked what that creed should be, the question is already decided by the very law beneath which it is our privilege to live as members of a civilized community."—P. 83.

And again:

"With far more justice may the legislature say, 'Recognizing as we do the ancient church of the nation as the channel of Christian instruction, we cannot reasonably take into account the various sectaries which decline to enter her walls, we cannot allow them to control our right to provide for the interest of our flock and family. Our business is to legislate

on principles which have stood the test of ages, and which are maintained by the great majority of the people. We cannot deem it proper that those who have quitted the paternal dwelling should interfere in its domestic arrangements; or be allowed to prevent improvement in the domain with which they have voluntarily renounced connexion."—*P.* 126.

If these representations are correct, it is evident that so long as the union between the church and the state shall continue, it must be the duty of all conscientious dissenters strenuously to oppose enactments for national education.

The Letters of Mr. Baines afford, on the other hand, a fine illustration of the power of voluntary Christian zeal, to provide the means of education and religious instruction, even for a rapidly increasing population; and, as he observes, may lead statesmen to doubt the necessity, advantage, and even propriety, of that interference to which rulers and legislators have always been so prone. With a promptitude and an energy by which he has laid the whole country under lasting obligations, that gentleman undertook to vindicate the manufacturing districts from the mistaken representations that had been made in parliament of their moral and educational inferiority. He first published an appeal to the ministers of religion, superintendents of Sunday schools, and manufacturers, of Yorkshire and Lancashire, requesting that they would, in their several townships and parishes, collect the statistics of religion and education, so as to furnish evidence to the world of the real condition of the manufacturing districts in these respects. Committees were in consequence formed in nearly all the principal towns; schedules, on a simple and comprehensive plan, were furnished; every schedule when returned was subscribed by the individuals who had filled it up, and attested by the signatures of magistrates, ministers, and other persons of respectability. Tables formed from these returns are included in the work before us, and they present a mass of information of the most valuable character, more accurate and more full, we believe, than was ever before obtained respecting the religious and educational advantages of any district in the empire. The extreme irritation displayed by the Record, and other papers of similar predilections, in

referring to Mr. Baines's work, is fully accounted for by the exhibition it gives of the potency of those principles of religious freedom which it is their favourite occupation to decry. The following is his own epitome of the results obtained from these returns.

"They establish the following important conclusions, namely:—

"1st. That in these manufacturing districts there is church and chapel room for 45 per cent. of the entire population; and, deducting the catholics, who fill their chapels several times in the day, the church and chapel room for protestants cannot fall greatly short of 50 per cent.

"2nd. That that provision for the religious instruction of the community has been made, and is still supported, almost wholly by the voluntary zeal and liberality of the inhabitants, —no less than 682,795 sittings in churches and chapels having been provided within the present century, of which only 70,611 are in parliamentary churches.

"3rd. That the provision for religious instruction is far more abundant, in proportion to the population, now than it was at the beginning of the century. The church and chapel accommodation has been increased 219 per cent., whilst the population has only increased 127 per cent.

"4th. That Sunday schools have been provided, and are supported and taught, by the voluntary zeal of the inhabitants, in which one in every five and two-fifths of the population are enrolled on the books,—which must include an immense proportion of all the children of the working classes.

"5th. That fifty-five and two-fifths per cent. of the children in Sunday schools are able to read, and are actually reading, the holy scriptures.

"6th. That sixty-six thousand teachers are gratuitously engaged in the benevolent and pious duty of Sunday school instruction.

"7th. That one in every ten of the population are taught in day schools, of whom only a small proportion in dame and factory schools.

"8th. That the proportions of the established church and other religious bodies, so far as the sittings in churches and chapels would indicate, are as follows, viz. :—established church, 377,104 sittings,—other religious denominations, 617,479: but probably the proportion actually attending the churches would be less than this, in comparison with the other sects.

"9th. That the proportions of Sunday scholars taught are as follow, viz. :—in the schools of the established church, 123,451,—in the schools of all other denominations, 285,080.' —*P.* 27, 28.

Mr. Hinton's pamphlet has afforded us great pleasure. It takes a comprehensive view of the subject, and is calm, independent, and argumentative. It does not relate to the details of the measure recently before parliament, but to its principles, and will be as applicable to other measures for the promotion of national education as to that. Penalties to enforce attendance and inspection to secure the competency of the teachers he admits to be necessary, to render effectual any attempts to secure the education of factory children; he shows, however, that they are tyrannical in principle and oppressive in practice, and then enters on an inquiry whether it is really imperative, or wise, or justifiable, for the government to pursue an object which requires such machinery. He examines, one by one, the reasons generally assigned why government should enforce the education of the operative classes. He argues that it is not one of the duties of the state to educate the people, because there is another party—the parents—whose direct and imperative duty it is; because there is no material difference between education and various other matters to the management of which no government has asserted a claim; because the attempt of any government to enforce education involves it immediately in tyrannical and oppressive proceedings; because popular education cannot practically be separated from religion, and the state has no right to bring the whole community within the compulsory embrace of its adopted religion, or to trample under foot the religious preferences or antipathies of the meanest individual in the realm; and because the duties of the state have respect to the entire community.

"Once more. The duties of the state have respect to the entire community. When we affirm that government ought to protect life and property, we mean the life and property of all classes, and of every individual. And if we should say that it is the duty of the government to educate the people, we should mean, of course, the whole people; the poor and the rich, the operatives and the aristocracy. Or, if we will make a distinction, I ask, without insisting at present on the inconsistency of such an attempt, where the line shall be drawn. It may be easy to speak of the high and the low in general terms; but what practical test could be de-

vised? Certainly the gradations of society are too gentle to permit of any distinguishable line of demarcation. It never could be settled whom the state ought to educate, and whom they should leave to educate themselves. Nor ought such a distinction to be attempted. There are neither natural nor artificial differences on which it could rest. If the government is bound to enforce education at all, it is bound to enforce it on the whole community, and to lay its yoke on the tallest noble as peremptorily as on the humblest peasant. The moral training of the great is, in truth, far more important to the country than that of the masses; since, from their position, they exert a wider influence. Yet I never knew it to be affirmed that the government ought to interfere with their education; and I wait to learn whether, in this broad sense—the only sense in which the assertion can be consistently made—it will be affirmed in any quarter that it is the duty of government to educate *the people*."—*Pp. 35, 36.*

After answering the allegation that the resources possessed by government and available for educational purposes are too valuable to be lost, and showing that the attempt of government to educate the people of this country would be both nugatory and injurious, by a variety of arguments which it would be unjust to attempt to condense more than he has himself condensed them, the author examines cursorily the system of parliamentary grants; and respecting these also comes to the conclusion that education is a work for popular energies, and for popular energies alone. He adds, "I believe with Sir Robert Peel—and Sir Robert Peel once believed with me—that individual exertions, when in full employ, will do much more than the legislature." Mr. Hinton concludes by invoking those energies which, although partly dormant, lie beyond question in the community, for the pursuit and attainment of this noble and important end.

It would be an act of patriotism to place a copy of this pamphlet in the hands of each member of the legislature; and every man who wishes to make himself master of the subject, should procure it and ponder its contents.

Mr. Brock's lecture was intended to promote an important local object,—the establishment in Norwich of an effective British school. It will be read, however, with as much pleasure and advantage in other counties as in that in

which it was delivered. The lecturer reviews the danger from which we have escaped; justifies the course we have adopted; reminds us of the lessons we been taught; and enforces the obligations we have incurred. Under the last head of discourse, he urges the establishment of a daily school, "from which all creeds and catechisms shall be excluded, in which the holy scriptures shall be read, and by which the children shall be really disciplined in things secular and divine." By the establishment of such schools, he remarks, children have been really educated; the efficiency of Sunday schools has been increased; a great temptation to which the poor are exposed has been taken out of the way; and the designs of religious intolerance have frequently been counteracted.

"Never has there been greater occasion to provide these asylums from church intolerance than at this time. I feel no pleasure in proclaiming it; but it must be proclaimed, that with greater determination than ever is the effort being made to compel, through the medium of national and parochial schools, attendance upon the established church. Such rules as this are relentlessly enforced:—"No child, while a scholar in this school, will be allowed to attend any other school, or private house, for instruction of any kind; or to attend any place of worship but the church; and any child whose parents allow of its acting contrary to this rule shall be immediately expelled." In perfect keeping with this ecclesiastical decree, are the reports which are reaching us from every part of this country. The resolution has systematically been formed, that dissent shall be put down. Friends of dissent—How say you? Are you content? *Shall* the poor man and the poor man's child, be thus trampled under foot of men? In every case indeed where the parent prefers the established church, let the attendance of his child be required. Recreant to our own principles should we be, if, whenever that preference was avowed, we did not bid the man and his child also "God speed." But, in every case where the established church is not preferred but disapproved, the requirement, in all conscience, should be manfully opposed. Is it to be allowed, brethren, that constitutional protestant nonconformity, so precious in the esteem of some of the best citizens, and of the holiest men that have ever lived; is it to be allowed that protestant nonconformity through the medium of the school-room, shall be brought into ignominious disrepute, and the children of nonconformists be forced to hear the church?

Nay:—Let us have our own schools, founded upon a comprehensive basis, free from all sectarian peculiarity, as clear of dissenterism as of churchmanship, open without any distinction, conventional or ecclesiastical, political, or religious, open to the admission of all."—*Pp.* 34, 35.

We regret that we cannot now notice at a length corresponding with its value, the masterly pamphlet whose title concludes the list at the head of this article. It is posthumous; but the study of education had been for some years a favourite employment of the author, and he had acquainted himself fully with the courses pursued in relation to it, especially in Scotland and on the European continent. Its publication would have been beneficial at any time, but at the present moment it is peculiarly seasonable.

After showing in the first chapter that there is a party in Britain—perhaps he should have said several parties—disposed to give up the direction and superintendence of education to the government, the author proceeds to prove that education has prospered most in those countries where it has remained a family and a local concern. In France, education has always been more or less under the direction of the government; and during the last fifty years exclusively so. From the professor of transcendental philosophy, down to the most illiterate schoolmaster, all are subject to the ruling power. None can teach even gratuitously without permission, or use a school-book without consent. Yet the French labourers and peasantry are among the most ignorant on the face of the earth. There are hundreds of parishes where the only persons able to sign their names are the mayor and the priest, and sometimes the latter only. In Prussia, parents are compelled by law, under pain of punishment, to send their children to school, from the age of seven to fourteen. The right of setting up schools does not exist; and, in towns, all teachers, even such as give lessons in families by the hour, are subjected to the educational authorities of the place. But though much knowledge is imparted thus to all Prussians, there is much of which they are systematically kept ignorant. The admirers of the Prussian system of education ought to be also admirers of the Prussian system of government. Education is a means of governing the people by what the king's minister

causes to be taught, and also by what he prevents others from teaching. Under the centralized system of state education, the mind is degraded. All who wish to rise in the world—engineers, military men, barristers, physicians, &c., being compelled to receive their education in government schools, of course admit government impressions. It is impossible to conceive a better plan for enslaving the mind, and eternizing errors and abuses.

Facts are adduced by the author to show that a great many inconveniences and dangers are ever attendant on government interference in such matters. Even in a democratic government, if we give up education into its hands, we supply a fallible majority with the means of preventing much good, and of doing incalculable evil.

"I think I have sufficiently proved this already; but to be convinced of it, we have only to look at Austria, papal Italy, or any other country where education is official, and to ponder well the following words of the celebrated Adam Smith:—'When the teacher is the salaried servant of the government, the governors have in their power to train up the public to habits of servility and prejudices, and thus crush within them every free and manly thought.' The centralizers are always talking about the danger of allowing parents to teach their children errors of all kinds, moral, educational, political, and religious; and M. Dubois says, that if government did not examine the school-books, dangerous ones might be put into the hands of youth, whereby such impressions and prejudices might be engraven on their minds as would be extremely difficult to efface. Now it is strange that it never occurred to M. Dubois that a French minister of public instruction might also happen to be a propagator of errors, and that he too might sanction a set of school-books whose perusal might also engrave baneful impressions and prejudices on the minds of youth. This, however, was surely a most important consideration; for under a system of freedom, if some parents teach error, others may teach truth, whereas the errors of a minister of public instruction, when education is not free, become the errors of the whole community. Now it happens that there is no fact more certain and better known than this, that the French ministers have been, up to the present hour, almost all propagators of errors and pernicious doctrines. What I here assert can be proved even to a demonstration. About nine or ten biases, all differing widely from each other, have been given to the minds of youth in France, through

ministers of public instruction, within the last fifty years; but as truth is one, nine at least of these ministers must have been teachers of errors. And, indeed, this is just what they all say of each other. M. Dubois himself bitterly criticises the educational systems of the Empire and the restoration; but he ought to know full well that the system which he now defends will be as bitterly criticised by the future director of the normal school, should another restoration take place."—*Pp.* 31, 32.

The following remarks, among others of similar tendency, deserve the special attention of those who think that a government might advantageously give a secular education, avoiding all interference with religious questions.

"A difference of religious belief among men causes them to take different views of almost every other subject. All things are so linked together and connected, that, to disagree on religion, is to disagree on morals, philosophy, history, politics, and education. Thus, in his philosophical researches, the catholic is guided by the principle of authority; the protestant partly by the bible, and partly by reason; the deist by reason alone. The inculcation of implicit belief is one of the fundamental principles of education in the eyes of a catholic; on the contrary, every consistent protestant educator ought to inculcate the principle of free inquiry, and the right of private judgment. Amidst all these contradictions, where is truth?"—*P.* 37.

"Where is truth in history? Here the clouds and darkness are almost as thick as in philosophy. And all the world knows that little or no unanimity prevails among historians. It was so in the days of Herodotus and Xenophon, and it is so still. One represents Luther as a being more than mortal; another makes him appear to be a kind of a heast; a third asserts that he had an evil spirit, and was finally carried away by the devil. For one historian the reformation is the most glorious of revolutions that ever occurred in the world—for another it is an event for ever to be deplored. By some Napoleon is represented as a monster; by others, as at least a semi-god. Then, again, every historian has a theory of his own, which is intended to explain all human events. There is the Christian theory, professed, for instance, by Bossuet and Guizot; the Thiers and Mignet theory of fatality; the popular; the kingly; the republican; the philosophic; the catholic; and the protestant. Which of all these systems is the state to patronise? By some historians, effects, events, and revolutions, are all ascribed to providence; by others, to fate; by others, to the

will of man. Which of these principles would the state prescribe to its teachers of universal history?"—*Pp.* 39, 40.

"The chief object of state education, according to its partizans themselves, is to maintain, by a *uniform* system of instruction, *unity* of thoughts, opinions, and feelings, among all classes of the community; whence it follows, that state education is at once a means of perpetuating error, and of preventing men from discovering truth; for surely there can be nothing more diametrically opposed to the discovery of truth than unity of thoughts, opinions, and feelings. Until truth be discovered, the less unity, and the more who doubt, the better."—*Pp.* 40, 41.

Assuredly society and its opinions are not yet sufficiently correct to make it desirable that they should be stereotyped! One extract more:

"I cannot leave this subject without mentioning that it has always been a matter of wonder to me that so many of the dissenters should advocate state education. What! they are crying out night and day for the abolition of the state church and state-paid priesthood; yet at the same time they petition parliament to create a system of state education and a host of state-paid teachers! They hold that it is unjust to tax one man to support another man's religion; but surely it is equally unjust to force men to support a system of education which they disapprove of, and from which, of course, they can derive no benefit. Evidently the dissenters know not what they do. Government tuition, must, somehow or other, appear to them something very different from what it really is."—*P.* 42.

What then is to be done? Are we to abandon hope, and consign the masses to continued ignorance? Can no remedy be devised, applicable to our era and our country? We think that there are measures for the promotion of universal education that ought to be immediately adopted.

1. The most readily available is the extension and improvement of the Sunday school system. This has done much, very much, during the last half century; but it might be taken up with augmented energy, and rendered more effective. What is principally wanted is that the more intelligent, wealthy, and influential members of our churches should take it up with an earnestness proportioned to its importance, and give it their personal attention. This can be done at once.

2. The establishment of subsidiary evening schools where secular instruc-

tion may be given, and, in many districts, of day schools, either on the British system or in connexion with distinct congregations, ought to be attempted without delay. The zealous advocates of the episcopal church have set themselves with becoming earnestness to the promotion of their principles by means of national schools, and in a few weeks have raised for the National School Society an extra contribution of one hundred thousand pounds. Regretting, as we do, that this immense sum should be applied to the promulgation of what we believe to be pernicious error, we cannot object to efforts made to promote it by those who believe it to be truth, when made, as in this case, with their own money. Far from blaming them, we deem it honourable to them to have done so; and we desire to hold up the example to the emulation of dissenters. May the success of churchmen in raising a voluntary contribution for the purpose, be such as to render them less anxious for compulsory aid; and may the amount raised by them and by dissenters be so great as to take away all pretence for demands upon the national purse!

3. The improvement of the condition of the labouring classes, would do more than any thing else for the advancement of knowledge. We are persuaded that the operatives would be glad to exempt their little ones from the necessity of spending their childhood in factories, if they received sufficient for the support of their families from their own labour. The majority of parents, by far, would be glad to pay for the instruction of their children, if they could do so without diminishing their supply of food and raiment. It is only for the very poor that any one thinks it necessary to make education compulsory. If statesmen wish to promote education, let them adopt measures to elevate the working people of the land to a level with those classes who, without any compulsion, uniformly obtain instruction for their children. In the language of the deceased writer, last quoted, we say, "Let our rulers take away all taxes on knowledge, remove all monopolies, be they civil, religious, or educational; in short, let them diminish general taxation by rooting out all abuses; and, in doing this, which is indeed their duty, they will do more even for the advancement of education itself, than if they were to expend for that purpose millions on millions out of the national funds."

BRIEF NOTICES.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Part VI. Edinburgh: Svo. pp. 80. Price 2s. 6d.

It does not comport with our notions of editorial discretion to express a high opinion, very early, of an original work issuing from the press in Numbers or Parts. The four hundred and eighty pages that we have now seen of this Cyclopædia, however, will not allow us to withhold any longer our warmest recommendation of a book which may be consulted with pleasure and advantage by biblical readers of every class, not excepting the most learned. The care with which all available stores of knowledge have been examined, the skill with which the multifarious information has been condensed, and the useful character of the pictorial illustrations, place it in the very first rank of books illustrative of the sacred scriptures. We do not know of how many half-crown parts it is to consist: this, the sixth, concludes with the word Creation.

An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. By LORD PETER KING. In two Parts. Part I. With Remarks and an Appendix, the whole comprising an Abridgment of an "Original Draught of the Primitive Church," in answer to the abovementioned Discourse. By a Clergyman of the Church of England. London: Seeley and Co. 8vo. pp. 391.

Sir Peter King, a nephew of the celebrated John Locke, and towards the latter end of his life Lord High Chancellor of England, entered, when a young man, upon an investigation of the usages of the Christians of the first three centuries, designed especially to ascertain their opinions and practices with respect to those things which were, as he expressed it, "unhappily controverted between those who are commonly known by the names of church of England-men, presbyterians, independents, and anabaptists." His work, which he published anonymously, exhibited great learning and candour; but he made an ancient bishop so much like a modern dissenting pastor, and assigned so much independence to the several congregations and their officers, that it is not at all surprising that his work has never been very generally esteemed by episcopalians. The clerical editor of the present volume complains that the author has not dealt so impartially with the church of England-men as might have been expected, but has conceded too much in order to conciliate others; regretting also, that by confining his examination to three hundred years, he has set aside the glorious lights of the fourth and fifth centuries, and implicitly charged them with innovation. The principal design of the publication

appears to be to counteract the too liberal tendencies of Lord King's work, by giving with it a running commentary and appendix of a different character. Both the original and the notes may be consulted with advantage by those who desire to study the subject to which they refer; but there is one fundamental error pervading the remarks both of Lord King and of his annotator: they assume, in general, that there was a uniformity in the practices of the churches for three hundred years, in all places, and in successive ages, so that what is found in Cyprian, for example, in the middle of the third century, is taken as conclusive evidence of the rules and customs of "the primitive church."

History of the Westminster Assembly of Divines. By the Rev. W. M. HETHERINGTON, Author of the "History of the Church of Scotland," &c. &c. Edinburgh: Johnstone. 18mo. pp. 390.

It was in the summer of 1643, just two hundred years ago, that the parliament, having formally declared church government by an episcopal hierarchy to be offensive and burdensome, an impediment to the growth of religion, and injurious to the state, convened an assembly of ministers and others, to deliberate in Westminster Abbey, on a form of church polity and worship to be established throughout the nation. This volume contains an account of the origin, proceedings, and results of this assembly, in which, amidst much stormy discussion among the members, and many interferences on the part of their employers, a Directory for Public Worship, a Confession of Faith, a Form of Church Government and Discipline, and a Catechism were compiled. Many eminent men, chiefly of the presbyterian body, belonged to this convocation; but they had no notion of religious freedom for any others than themselves and those who fraternized with them; the principal points on which the majority was determined being, the necessity for ecclesiastical legislation and the importance of uniformity. It continued to maintain a formal existence till about three weeks after the king's decapitation in 1649, when it shared the fate of the Long Parliament. The author is an ardent admirer of the assembly, and goes farther in his vindication of its spirit and measures than any one would have proceeded who was not a zealous presbyterian, and a determined advocate for ecclesiastical ascendancy. "The people of England," he says, "do not yet know, and cannot easily conceive, how grievous was the loss which they sustained by the unfortunate failure of the attempt to render the presbyterian church the ecclesiastical establishment of the kingdom." Believing that prelatic protestantism is now but another name for all that is essentially popish, he tells us that "the hope of the Christian world for resisting popery and infidelity must now be placed in a presbyterian

union." Mr. Hetherington is now, however, in a more favourable position for the perception of truth than when he wrote these pages, and we rejoice to see so able and so upright a man progressing in the right direction.

A Historico-Geographical Account of Palestine in the time of Christ: or, The Bible Student's Help to a thorough Knowledge of Scripture. By D. JOHN FREDRICK RÖHR, Chaplain in Chief to the Archduke of Weimar, Member of the High Consistory, and Companion of the Order of the White Fleece. Translated, with Notes and Corrections, from the German, by the Rev. David Esdaile, Minister of Rescobie. Edinburgh: Clarke. pp. 338.

Theological students, who ought to be made acquainted with error that they may be prepared to refute it, may peruse advantageously this work; as it treats learnedly of subjects with which they ought to be conversant, and is guarded by the notes of a translator who believed it to be a duty "not to promulgate German neology unaccompanied by an English antidote." General readers will find it better to seek geographical information respecting Palestine in books that are free from the sceptical tendencies that pervade this treatise, which, though written by the chaplain in chief to a foreign prince, would be supposed by an Englishman to be the work of an infidel philosopher. Moses is spoken of as a legislator who "betrayed, with all his otherwise high endowments, great narrowmindedness;" and the only hope of Palestine is in "utter forgetfulness of that Mosaic legislation which has had such a disastrous influence on its social condition and national enlightenment." Of the penetration of Peter, James, and John, the author has also a poor opinion; for he refers to the mountain selected by Jesus Christ for "an interview with secret friends whom his disciples took to be Moses and Elias." But of Jesus himself he speaks with greater respect. He was a Galilean, and the Galileans were "the most liberal and enlightened portion of the whole Jewish people, and united a natural good-heartedness with a bold chivalrous temperament." His annual journeys to the festivals at Jerusalem, moreover, "certainly contributed greatly to his education, and with other favourable external circumstances, elevated his strong and mighty intellect to those unprejudiced views of religious matters, by which he immortally distinguished himself above all his countrymen and contemporaries." Alas, for the Archduke of Weimar, in which is a specimen of what he hears from his chaplain in chief! Appended is a supplement to Dr. Robinson's *Researches in Palestine*, compiled by him from communications received from the Rev. Eli Smith and the Rev. S. Walcott, on certain minutiae of Palestinian topography.

A Memoir of GREVILLE EWING, Minister of the Gospel, Glasgow. By his Daughter. London: Snow. 8vo. pp. 672.

The name of Mr. Ewing is familiar to all who have any acquaintance with the religious history of Scotland during the last half century. In 1793, after completing his terms at the university, he was ordained as a clergyman of the

Scottish established church, and became one of the ministers of Lady Glenorchy's Chapel in Edinburgh. Perceiving, however, the inefficiency of a national establishment as an instrument for the propagation of the gospel, and the injurious tendency of the influence exerted by the church courts over ministers and congregations, he resigned his charge and became an independent, about the same time that his brother-in-law, Mr. Innes, resigned his parish and became a baptist. In 1799, Mr. Ewing settled in Glasgow, where he became very popular as a preacher, and soon formed a congregational church. His diligence as a student of the sacred writings, and his attainments as a general scholar, rendered him a suitable person to be entrusted with the theological instruction of candidates for the ministry; and some of the most eminent among our independent brethren, both in England and Scotland, were, in their early days, under his care. He was a strenuous advocate for infant baptism, and by his publication of a new argument in favour of affusion, tracing *Baptizō* to *Báptw* and *Báptw* to *pop* as its root, and inferring that baptism is properly "the sudden and slight application of water, or some other liquid," he afforded some amusement, a few years ago, to critics out of our denomination as well as in it. But this was only an illustration of the general truth, that men of learning, if they value their reputation, should never assail our views of baptism. In this case, Pope's caution might have been of service to Mr. Ewing.

"Satire's my weapon, but I'm too discreet
To run a muck, and tilt at all I meet."

He was, however, a man of extensive erudition, great acumen, and unusual activity in the Master's service. He fell asleep, rather suddenly, on the 1st of August, 1841, in the seventy-fifth year of his age. His biography is given very much in detail. The writer was his only child, and is now the wife of Dr. Matheison. The spirit and tendency of the volume are excellent.

A Memoir of HILMER ERNST RAUSCHENBUSCH, late Pastor of the Evangelical Lutheran Church at Elberfeld, Prussia. By the late WILHELM LEIPOLDT, M.A., Pastor of the Evangelical Church at Unterbarman, Prussia. Translated from the German by ROBERT FRANCIS WALKER, M.A., Curate of Purlleigh, Essex. London: Foolscape 8vo. pp. 400. Price 5s.

The subject of this memoir was a pious and indefatigable Lutheran of the old evangelical school, who finished a course of seventy years duration in 1815. Nineteen years he laboured at Bunde, enjoying the affections and respect of a poor but numerous country flock; and twenty-five, with less pleasure to himself, and apparently less usefulness to others, in the town of Elberfeld. The account of his mental exercises and official exertions, affords an interesting view of the simplicity of village life in Prussia, in the middle of the last century, and of the relations at that time sustained by a Lutheran minister to his people and colleagues. It will be read with pleasure and advantage, especially by Christian pastors.

Faith, Hope, and Charity; or, the Terms of Salvation the Basis of Union. A Sermon, preached in Saint Andrew's Street Chapel, Cambridge, Sunday, May 28th, 1843. By ROBERT ROFF. Published by Request. London: 8vo. pp. 34. Price 1s.

This discourse owes its origin to the meeting recently held in the metropolis, convened on the principle that all the children of God, having a real and essential unity with each other, ought to render that unity visible; it having been suggested that sermons should be preached on the preceding sabbath, on the subject of Christian union. The argument, as conducted by Mr. Roff, involves a question on which we believe it to be for the interests of truth that this Magazine should maintain a strict neutrality; we merely announce the discourse, therefore, under the supposition that many of our friends, on both sides of that question, may wish to see what so respectable a man as the pastor of the baptist church at Cambridge—the successor of Robinson, Hall, and Edmonds—has published on the subject, at the request of his congregation.

An Index to the Tracts for the Times; with a Dissertation. By the Rev. DAVID CROLY, Oxford: Vincent. London: Hatchard and Son. 8vo. pp. 88, and pp. 78.

In the present state of religious controversy in which the celebrated Oxford tracts have had so considerable a share, we feel assured that in commending to the notice of our readers the Index and Dissertation above-mentioned, we shall do them an acceptable service. The Index gives chapter and verse for all the controverted points mooted in the tracts; and the Dissertation has twenty-two chapters briefly touching on the several points of tractarian theology.

Reasons why I, a Jew, have become a Catholic, and not a Roman Catholic. A Letter in Reply to the Rev. R. W. Sibthorp, B.A., late of Ryde. By RIDLEY H. HERSCHELL, Author of "A Brief Sketch of the Jews." Second Edition. London: 12mo. pp. 28. Price 6d.

An excellent letter; illustrating well the essential difference between the two covenants, incorrect views of which are the source of half the errors prevailing among professed Christians, and appear to have been a principal cause of Mr. Sibthorp's apostasy from protestantism.

Old Humphrey's Walks in London and its Neighbourhood. London: Tract Society. 24mo. pp. 352.

Those among our young friends who are acquainted with the style of the gentleman who designates himself Old Humphrey, will probably welcome the account he gives in this volume of his visits to the principal scenes of attraction in the metropolis. It will partially serve the purpose of a guide book to thirty or forty different places of public resort in which instruction as well as amusement may be gained; while the reflections interspersed are designed to connect the whole with moral and religious sentiment.

The Union Tune Book, a Selection of Psalm and Hymn Tunes, suitable for use in Congregations and Sunday Schools. Arranged by THOMAS CLARK of Canterbury. London: Sunday School Union. Price 5s. cloth, 6s. half bound.

The three hundred and seventy-one tunes contained in last year's edition of this work are all here; but by the omission of the pianoforte accompaniment, and of the words, the book is now rendered cheaper and more portable.

The Juvenile Harmonist, a Selection of Tunes and Pieces for Children, arranged for two Trebles and a Bass. By THOMAS CLARK of Canterbury. London: Sunday School Union. Price 2s. 6d. cloth, 3s. 6d. half bound.

From Harmony to Harmony
The Union proceeds;
And still the friends of British youth
May justly praise its deeds.

RECENT PUBLICATIONS

Approved.

The Statutes of the Fourth General Council of Lateran, Recognized and Established by Subsequent Councils and Synods, down to the Council of Trent. By the Rev. JOHN EVANS, M.A. London: Seeley. 8vo. pp. 90.

"The End," the Time of Divine Interpretation;—and the Duty and Peace of "Waiting for it." A Sermon, preached in West George Street Chapel, Glasgow, on Lord's day, August 4th, 1843, on occasion of the lamented Death of the Rev. John Morell Mackenzie, A.M., who perished in the wreck of the Steamer "Pegasus," on the Morning of 20th July, 1843. By RALPH WARDLAW, D.D. With a Documentary Appendix. Glasgow: 8vo. pp. 47. Price 1s.

The Brother Beloved. A Sermon, occasioned by the Death of the Rev. J. G. Kinsman. With the Address delivered prior to the Interment. By the Rev. W. SPENCER of Princess Street Chapel, Devonport. London: Simpkin, Marshall, and Co. 8vo. pp. 34.

Piety the Best Patriotism. A Sermon, occasioned by the Decease of the late Thomas Wilson, Esq., Treasurer of Highbury College, preached at Craven Chapel, on Sunday June 25th, 1843. By the Rev. J. LEITCH, D.D. London: 8vo. pp. 47. Price 1s.

Congregational Psalmody. A Choice Collection of Old and New Psalm and Hymn Tunes, Adapted to Various Metres, Harmonized for four Voices. With a Separate Accompaniment for the Organ or Pianoforte. By ADAM WRIGHT, Organist of Carr's Lane Chapel, Birmingham. London: Part I. pp. 40. Price 1s.

Prostitution in the Borough of Liverpool. A Lecture delivered in the Music Hall, June 3rd, 1843. By the Rev. WILLIAM BEVAN, Minister of Newington Chapel. Liverpool: 8vo. pp. 22. Price 6d.

The Eclectic Review. September, 1843. London: Ward & Co.

INTELLIGENCE.

ASSOCIATIONS.

GLOUCESTERSHIRE.

A new association was formed at Gloucester on the 6th of June, by the churches meeting at the following places.

Gloucester.....	G. W. Rodway.
Cubberly.....	T. Davis.
Naunton & Guiting.....	J. Acock.
Tewkesbury.....	J. Berg.
Winchcomb.....	
Stroud.....	W. Yates.
Cambridge.....	
Chalford.....	J. Deane.
Hillsley.....	R. White.
King-Stanley.....	
Nuppnd.....	
Painswick.....	H. Williams.
Slimbridge.....	W. Rose.
Thornbury.....	W. J. Cross.
Uley.....	J. Eyres.
Woodchester.....	J. Chapman.
Coleford.....	R. Brewer.
Chepstow.....	T. Jones.
Cinderford.....	

On this occasion Mr. Rodway was chosen moderator and Mr. Cross secretary. Mr. Cross preached; and prayers were offered and addresses delivered by many of the brethren. The circular letter, written by Mr. Yates is on the Nature of an Association of Christian Churches and its appropriate Objects. Arrangements were made for the erection of a chapel at Cinderford.

Statistics.

Number of churches in the association.....	19
Members.....	1587
Sunday school children.....	2389
Teachers.....	391
Village stations.....	32

The next association is fixed for Stroud on Tuesday and Wednesday in Whitsunweek, 1844.

EAST KENT.

The churches constituting this association are twelve.

Ashford.....	
Brabourne.....	T. Scott.
Canterbury.....	W. Davies.
Deal.....	
Dover.....	J. P. Hewlett.
Egerton.....	J. Padgham.
Eythorne.....	
Faversham.....	W. H. Denham.
Folkestone.....	D. Parkins.
Margate.....	J. H. Gamble.
Ramsgate.....	J. M. Daniell.
St. Peter's.....	T. Cramp & — Gunning.

The meeting took place on the 4th and 5th of July. Mr. Denham was chosen moderator and Mr. Hewlett secretary. Sermons were

delivered by Messrs. Parkins and Daniell. The circular letter, written by Mr. Hewlett, is on The Erroneous Nature and Evil Tendencies of "Church Principles." Among the resolutions passed were the following:—

"That in addition to its other numerous and powerful claims on the protestant dissenting community, this meeting are of opinion that the Patriot newspaper is entitled to very liberal support on account of its able exposures of the iniquities contained in the Factories Bill; its manly and unflinching opposition to that measure; the salutary excitement it has produced in the various nonconformist bodies throughout the land; and the courtesy and fidelity with which it has recorded the numberless meetings held on this stirring subject. They trust that appropriate means will be devised for promoting the increased circulation of the Patriot among the bodies they represent; and cordially tender to its conductors this expression of their warm approval, and earnest desires for its welfare.

"That considering the Religious Tract Society as a rich depository of evangelical truth—a powerful bulwark against popery and Puseyism—a platform of union on which the various sections of Christ's church may consistently and harmoniously meet—and the generous coadjutor of all other philanthropic and Christian institutions—this meeting cordially commend its varied publications and powerful claims to the attention and support of the churches. They feel it the more incumbent upon them to do this, having understood that the society has been greatly maligned (chiefly in the pages of the Christian Observer) for refusing to forfeit its catholicity by the issue of publications either advocating or condemning peculiar views of the ordinance of baptism.

"And that the above resolution be communicated to the secretaries of the Religious Tract Society.

"That without in the least degree compromising their well-known sentiments in regard to the establishment of religion by human governments, this meeting rejoice in the energetic and noble movement which has recently led to the formation of the free presbyterian church in Scotland. They devoutly thank God for the grace which has enabled their beloved brethren to bear so practical and decided a testimony against the unhallowed interference of the state with the rights and privileges of Christ's church; and earnestly implore, on their behalf, his continued benediction, that their self-denying efforts may be crowned with a larger measure of success in the conversion of souls to God than the most sanguine dare to anticipate, and that the path of the newly-formed church may be "as the shining light, shining more and more unto the perfect day" of millennial glory.

"And that the above resolution be respectfully communicated to the reverend the moderator of the free presbyterian church.

"That this meeting fervently rejoice in hearing of the noble demonstration of united and fraternal feeling between the various sections of Christ's church which has been recently witnessed at Exeter Hall; cordially approve the principles on which that demonstration proceeded; feel perfect confidence that all future steps of the committee will be marked by the same regard to Christian union on the one hand, and to the claims of private judgment on the other; augur results the most delightful from the movement which has thus auspiciously begun; and commend the undertaking to the kind care of

the God of all grace, invoking on it the benign influences of the Holy Spirit, and the smiles of him 'of whom the whole family in heaven and earth is named.' And that this message be respectfully communicated to the Rev. James Sherman."

Statistics.

Number of churches in the association	12
Baptized	135
Received by letter	10
Restored	1
	135
Removed by death	12
Dismissed	13
Excluded	5
Withdrawn	6
	36
Clear increase	125
Number of members	961
Sunday school children	1206
Teachers	175
Village stations	11

Two of the churches having neglected to forward letters, these returns are incomplete.

The next meeting is to be held at Folkestone, on the 28th and 29th of May, 1844.

MONMOUTHSHIRE.

The following churches constitute this body:—

Llanwenarth	F. Hiley.
Blaenau Gwent	J. Lewis.
Penygarn Tabernacle	E. Evans.
Bethesda	J. Edmunds & T. Thomas.
Caerleon, E. & W.	J. Evans.
Pennel, E.	T. J. Thomas.
Trosnant, W.	D. D. Jones.
Tredegar	W. Michael.
Capel Sion	J. Michael.
Bethania, E.	T. Leonard.
Pontrhydryn, E. & W. D. D. Evans.	
Glascod	
Newport	W. Thomas.
Argoed	Thomas Evans.
Caerwent, E.	
Horsh, Blaenafon	
Casbach	E. Jones.
Beula	T. Evans.
Ebenezer, Blaenafon	O. Michael.
Saron, Goitre	B. Williams.
Abersychan, E.	S. Price.
Nebo, Penycae	R. Jones.
Pisgah	T. Kenwyn.
Rhydney	M. James.
Fenni, E.	H. Poole.
Twyngwyn	
Siloam, Machen	E. Jones.
Hermion, Nantyglo	{ S. Williams, R. James, and T. Beven.
Bethel, Bassalleg	W. Thomas.
Tredegar, E.	
Libanus	E. Jones.
Moriah, Risca	J. Rowe.
Carmel, Sirhowy	Dr. Roberts.
Trosnant, E.	T. Thomas.
Bethel, Llangibby	J. Harris.
Calcaria	T. Roberts.
Llanhiddel, W.	J. Davies.
Bristol	Thos. Jenkins.
Siloam, Cwmbrian	J. Michael.
Rhydney, E.	D. M. Williams.
Victoria, W.	Thos. Davies.
Bethlehem, Llanelly	J. Vintin.
Newport, E.	D. R. Stephen.
Llanthewy, E.	D. Jones.
Usk	J. Frize.
Penrhos	J. Cobner.
Salem, Blaenau	D. Edwards.
Beersheba, Daranfelen D.	Phillips.
St. Mellons	D. Evans.

The ministers and messengers assembled at Rhymney; when Mr. Morgan James was elected moderator, and Mr. Stephen secretary. The religious services were very numerous. It appeared from the letters, that though the increase of members had not been large during the past year, peace and co-operation in the churches had been generally enjoyed. The circular letter, written by the moderator, is on Church Discipline.

Statistics.

Number of churches	49
Baptized	548
Received by letter	91
Restored	175
	814
Removed by death	109
Dismissed	143
Excluded	263
	515
Clear increase	219

SUFFOLK AND NORFOLK OLD ASSOCIATION.

The following is a list of the churches constituting this body:—

Ipswich	James Webb.
Bury	C. Elven.
Otley	W. Glanville.
Stoke Ash	
Sutton	S. Squirrel.
Clare	D. Jennings.
Charsfield	J. Runnacles.
Stradbroke	R. Bayne.
Walsham	J. Seaman.
Wortwell	P. Harris.
Crowfield	H. Last.
Framden	J. Ling.
Diss	J. P. Lewis.
Ey	M. W. Flinders.
Sudbury	S. Higgs.

At the annual meeting held at Stradbroke, Suffolk, on the 6th and 7th of June, Mr. Bayne was chosen moderator. Messrs. James, Higgs, Elven, Jennings, and Middle-ditch preached. The circular letter, written by Mr. Lewis, is on the Constitution and Government of the Primitive Churches.

Statistics.

Number of churches in the association	15
Baptized	134
Received by letter	27
Restored	11
	172
Removed by death	42
Dismissed	50
Excluded	21
	113
Clear increase	29
Number of members	1874
Sunday school children	1435
Village stations	48

Of the number reported as dismissed, sixty were dismissed from the church at Stoke Green, Ipswich, to form a separate church in the same town. "Besides the Sunday school at Stradbroke, the friends there have established a day school for girls, in which

fifty are taught, where they are not compelled to learn the soul destructive sentiment of baptismal regeneration." A day school has also been established in connexion with the church at Diss.

The next meeting is to be held at Sudbury, on the first Tuesday and Wednesday in June, 1844.

YORKSHIRE, EAST AND NORTH RIDING.

Churches at the following places constitute this association.

Bedale.....	D. Mackay.
Beverley	R. Johnston.
Borough Bridge.....	
Bridlington	R. Harness.
Driffield	J. Normanton.
Hedon.....	J. Richardson.
Hull, S. House Lane.	D. M. Thomson.
— George Street.....	C. Daniell.
Hunmanby	D. Peacock.
Kilham	W. Hardwick.
Masham	D. Mackay.
Malton.....	D. Boyce.
Scarborough	B. Evans.
Whitby	

On the 5th and 6th of June, the meeting of this association was held at Driffield, when Mr. Normanton was chosen moderator, and Mr. Thompson secretary. Sermons were preached by Messrs. Harness and Lazarus; and a circular letter containing a Brief Historical Account of the Churches in the Association, prepared by Mr. Evans, was adopted.

In addition to resolutions of a purely local character, it was resolved:—

"That this association most earnestly recommends to those members of the churches and congregations constituting it, who have the elective franchise, to withhold their support at any future elections for representatives in parliament, to any individual who should vote for Sir J. Graham's bill.

"That we cannot separate, without placing upon record our deliberate opinion that the connexion of church and state, as existing in this country, is injurious to the vital interests of true religion, interferes with religious and commercial freedom, and that the friends of Christ, should seek a dissolution of this unhallowed alliance by every moral and legal means."

Statistics.

Number of churches in the association....14

Baptized	96
Received by letter.....	18
Restored	10
—	124

Removed by death.....	20
Dismissed	18
Excluded	34
—	72

Clear increase.....	52
Number of members.....	1373
Sunday school children	992
Village stations	17

The next meeting is to be held at Malton.

BAPTIST UNION OF SCOTLAND.

The annual meeting of the Baptist Union of Scotland was held at Cupar, Fifeshire, July 5th and 6th, 1843.

Wednesday, July 5th.—Met at seven in the morning for prayer; brother Thomson of Perth gave an address.

Met again at ten, brother Johnston of Cupar presiding. After prayer, the minutes of last meeting were read by the secretary, when brother Johnston gave a statement of the progress of the funds of the union, and the encouragement which the object had received. A plan of future operations was then read and considered in detail, with a view to facilitate the business of the union at its further meetings.

Met again at three, when the letters from the churches were read, and also the circular letter drawn up by brother Johnston, according to appointment, "On Means for the Advancement of the Baptist Denomination in Scotland," which, being unanimously approved, was ordered to be printed. The church at Airdrie was also received into the union.

At half-past seven, brother Blair of Dunfermline preached from Isaiah lx. 1.

Thursday, July 6th.—Met again at seven in the morning for prayer; brother Baird of Stirling gave an address.

Met at ten, when the various resolutions which follow were proposed and adopted.

These were highly important and deeply interesting meetings, on account of the new and enlarged plans of operation which were determined on by the union, with a view to the extension of the denomination throughout Scotland, especially in all the towns and populous districts. The oneness of heart and of soul manifested by the brethren was truly delightful, and augurs well for the increased vigour, unity, and prosperity of the baptists in Scotland. We only wish that more of our brethren, especially from the stronger churches, had been present; but we hope that the appeals of the circular letter, and the practical plans adopted by the union, will, under the divine blessing, bring this about another year.

At five was held a social tea party, when addresses on Union, on the late Secession from the Kirk of Scotland, on the Separation of Church and State, and a Defence of the Baptist Jamaica Missions, were delivered by the brethren Johnston, Baird, Henderson, and Thomson.

At eight, brother Clarke of Edinburgh preached from Isaiah lv. 10, 11.

Resolutions.

"I. That this union, being deeply impressed with the importance of strenuous exertions for the conversion of souls, and deploring the great ignorance which prevails in our country regarding the constitution of a New Testament church, resolves, in the strength of God, to employ means, by evangelistic efforts, the distribution of tracts, &c., to promote a revival of religion in our churches, and the extension of our principles through the land.

"II. That, in accordance with this resolution, this union, while recognizing the necessity of experienced

men being regularly engaged as evangelists, free from a pastoral charge, yet, in the present state of its means, requests brethren, with the consent of their churches, to undertake evangelistic tours during the coming year, and to visit those churches which may desire their services; and resolves to engage a preacher for missionary labour, and for supplying the pulpits of those brethren who may be absent on evangelistic tours; the preachers to be supplied with tracts for their tours, and to labour under the direction of a sub-committee appointed by the union.

"III. That this union, persuaded that the large towns and populous districts, for many reasons, first demand attention, resolves, for the present, to spend its energies chiefly on them.

"IV. That as the objects embraced by the union are important and extensive, namely, evangelistic labours, the support of a preacher, and the assistance of weak churches in the maintenance of their pastors; this union, relying on the sympathy of the churches, earnestly and affectionately requests yearly collections and contributions; and appoints the brethren Blair, Thomson, and Johnston, to visit the churches and towns on behalf of its funds.

"V. That this union, assured that these objects will not fail to recommend themselves to many of the well-wishers of Zion in the baptist denomination, urgently requests those pastors and churches who approve of them, to come forward and join us for their speedy promotion; and instructs the secretaries to correspond with the churches for this end.

"VI. That this union, feeling deeply that the harvest is great and the labourers few, urges upon the churches the encouragement and cultivation of the gifts of brethren, in occupying villages and other stations; and also upon pastors the duty of looking out for, and assisting in study, young men of piety and talents, with a view to introduce them to the work of the ministry.

"VII. That the brethren Blair and Johnston be requested to labour for the coming year as evangelists, so far as their pastoral duties will admit, and that an immediate application be made for a preacher to be employed by the union in accordance with the second resolution.

"VIII. That the brethren, Robertson of Dunfermline, Lees of Cupar, Pullar of Perth, and Stobie of St. Andrews, with the brethren Blair, Thomson, Johnston, and Henderson, form the sub-committee of the year now begun, to arrange concerning evangelistic tours, and the labours of the preacher. Such committee to be chosen annually.

"IX. That brethren Thomson and Johnston be joint secretaries, and brother Pullar of Perth continue treasurer to the union.

Arrangements.

"I. That the union meet next year at Airdrie, on the first Wednesday and Thursday in July.

"II. That brother Johnston of Cupar preach on that occasion.

"III. That the principles and regulations of the union be reconsidered at the next yearly meeting, and be published together with the minutes of ordinary proceedings.

"Lastly, That a copy of these resolutions be sent to all the baptist churches in Scotland.

During the last year, three pastors have been removed from the church below to the church above, namely, Charles Arthur of Kirkaldy, David Souter of Aberdeen, and Angus Ferguson of Uig, in the isle of Skye. During the same time, two new places of worship have been built and opened in St. Andrews and Airdrie, and also pastors ordained to labour in them, namely, Thomas Henderson in St. Andrews, and James Tay-

lor in Airdrie. In Airdrie, about seventy have been immersed since last October.

The general statistics of the churches are omitted this year, on account of the defective state of the lists.

NEW CHAPELS.

SOUTH MOLTON, DEVONSHIRE.

Friday, Sept. 1st, was a day which will be long remembered by our baptist brethren in this town. Our friends have long met for public worship in a room rented for the purpose. Soon after the settlement of their present pastor this place became far too strait to accommodate the increasing congregations, making it apparent that a more commodious place of worship must be erected.

September 1st, the foundation stone of a new chapel was laid by T. Cunningham, Esq. An address was delivered on the spot, by the Rev. J. Jackson of Taunton, and the whole of the service was highly interesting to those who attended it.

In the afternoon a large number of the friends took tea together, after which a public meeting was held, and addresses delivered by the Revs. J. Jackson, J. Teall, and B. Elvins, Wesleyan.

During the erection of the building, our friends hold their meetings for public worship in the Market Hall, the use of which has been kindly granted to them by the mayor, William Flexman, Esq. The chapel when completed will be forty-nine feet by thirty-one inside the walls, will have spacious vestries, and, it is hoped, will be opened about the end of March, 1844.

HARCOMB BOTTOM, DEVON.

A neat chapel, built principally at the expense of one of the members of the church at Lyme, and vested in twelve trustees, was opened for worship in this place on the 5th of last July. Sermons were delivered on the occasion by Messrs Wayland of Lyme, and Clarke of Bridport.

GLOUCESTER.

A new baptist chapel was opened August 27th, in Worcester Street, Gloucester. The congregation had been accustomed to worship in a meeting house in Park Street; and as the Lord blessed the labours of their minister, a new place of worship was felt needful. At seven in the morning a prayer meeting was held, to implore the divine blessing. The morning and evening services were conducted by Mr. Bonner, pastor of the baptist church at Bilston, and the afternoon by the minister of the chapel.



VERNON CHAPEL, PENTONVILLE.

The first stone of the new chapel about to be erected in Vernon Square, Bagnigge Wells Road, Pentonville, was laid by James Low, Esq., the treasurer of the Baptist Union, on Monday, Sept. 11th. On this occasion, an appropriate address was delivered by Dr. Cox, in the presence of a large assembly that had come to witness the proceedings, and devotional exercises were conducted by Messrs. Clarke, Gittens, Groser, Hull, Davies, Orchard, Smith of New Park Street, and Neale, pastor of the baptist church at Boston, Massachusetts. Other services took place afterwards in the Cromer Street School-room, kindly lent for the purpose by the Rev. J. H. Evans and his friends.

The dimensions of this chapel and the circumstances leading to its erection, were stated in our last. The contract is taken for £1680. A view of the intended elevation is presented to our readers; and we doubt not that they will unite with us in the hope that the undertaking will conduce greatly to the usefulness of our brother, Mr. Owen Clarke, and the church under his care.

ORDINATIONS.

SHOTLEY FIELD, NORTHUMBERLAND.

On Tuesday, August 22, the Rev. William Macgowan was ordained to the pastoral office over the baptist church assembling at this place and at Cold Rowley. Several friends from neighbouring churches were present on the occasion, and the meetings were well attended and solemn. The Rev. R. Pengilly of Newcastle stated the nature and constitution of a Christian church, and asked the usual questions; the Rev. D. Douglas of Hamsterly offered the ordination prayer, the other pastors present uniting with him in the laying on of hands; the Rev. G. Sample of Newcastle gave the charge to the minister; and the Rev. W. Fisher of Broomley gave a faithful and an affectionate address to the church. The Rev. Messrs. J. D. Carrick of

North Shields, and Collier (Wesleyan) of Shotley Bridge, took part in the devotional services.

SEMLEY, WILTS.

On Thursday, August 24, 1843, Mr. T. King, who has been for some time engaged in preparatory studies for the ministry under the guidance of the Rev. G. Day of Wincanton, was ordained to the pastoral charge of the baptist church and congregation worshipping at Semley, near Shaftesbury, Wilts. The Rev. J. Hannam, pastor of the baptist church, Bourton, commenced the interesting services of the day by reading appropriate portions of scripture and prayer; the Rev. I. New of Salisbury delivered a learned and lengthened address on the nature of dissent, and the constitution of a Christian church; the Rev. J. Dunn of Gillingham asked the usual questions, and received the young minister's confession of faith, which excited emotions that cannot soon die away. The ordination prayer was then offered up by the Rev. P. Alcock of Berwick St. John's; the Rev. J. C. Middleditch of Frome gave an animated, heart-searching, yet affectionate charge to the minister. The Rev. G. Day concluded the morning service with prayer, and in the evening preached a very appropriate sermon to the people.

SALFORD.

Mr. James Voller, late of Horton College, Bradford, was publicly recognized as the pastor of the baptist church at Salford, on the 14th of April last.

BARNSTAPLE.

Mr. William S. M. Aitchison, late of the Baptist College, Bristol, has accepted the unanimous invitation of the church of Christ meeting in Boutport Street, Barnstaple, Devon, to take the pastoral charge over them.

TROWBRIDGE.

The Rev. W. Barnes of Brompton has accepted a unanimous invitation from the church in Back Street, Trowbridge, to become its pastor, and intends to commence his labours there early in the present month.

CHARD.

The Rev. Evan Edwards of Beckington, Somerset, has accepted an invitation to the pastorate of the baptist church at Chard.

ARNSBY, LEICESTERSHIRE.

The Rev. Joseph Davis of York Street, Manchester, has accepted an invitation to take the pastoral oversight of the church at Arnsby.

RECENT DEATHS.

MR. W. POLLARD.

Died, July 27th, 1843, in the seventy-fifth year of his age, Mr. William Pollard, who had been fifty-four years an honourable member of the church in Keppel Street, Russell Square.

MRS. GRETREIX.

Died, July 14th, at Primrose Side, Durham, after a severe affliction, borne with exemplary Christian patience, and greatly lamented by all who were acquainted with her, Mrs. William Gretreix.

MRS. LAKER.

Died, Sept. 17th, Mrs. Laker;—the last surviving member of the baptist church now meeting in King Street, Maidstone, of those who took part in its formation, in the year 1797.

MISCELLANEA.

THE LONDON BAPTIST BUILDING FUND.

The annual meeting of the London Baptist Building Fund was holden at the meeting-house in Little Prescott Street, Goodman's Fields, on Wednesday the 23rd of August, 1843. The chair was taken by Joseph Fletcher, Esq., of Shooter's Hill, when the following resolutions were passed unanimously.

"I. That the report which has been read be adopted, and that it be printed and circulated under the direction of the committee.

"II. That the cases contained in the list now in the hands of the subscribers, be relieved with the sums appended to them, as soon as the treasurer has sufficient funds in hand for that purpose.

"III. That the thanks of this meeting are due, and hereby presented, to the church at Camberwell and to the Rev. E. Steane, D.D.; to the church at Blandford Street and the Rev. W. B. Bowes, for their several collections in aid of this society, and this meeting expresses their hope that this example will be followed by every pastor and by every church in making this society more generally known, by publicly explaining its purpose, and liberally contributing to extend its usefulness, not only by congregational collections, but by obtaining annual subscriptions from the members of their churches.

"IV. That the pressure of the times, which has so seriously affected the income of the society, and also rendered the claims upon its funds more urgent and imperative, constitute abundant reason for increased exertions. The churches which appeal to this society being more deeply affected by the trial than those of the metropolis, while the increased enlargement of the denomination through the poorer districts, adds continually and numerous to those who, associated with us in the fellowship of the gospel, justly claim our Christian sympathy and liberal contributions to aid them in carrying out their purposes of usefulness.

"V. That the thanks of this meeting be presented to the Rev. S. J. Davis for the services he has rendered the society, as its secretary, during the last four years, and that the following gentlemen be requested to act as officers and committee for the ensuing year.

Treasurer:

JOSEPH FLETCHER, Esq., Shooter's Hill.

Secretary:

Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East London.

Solicitor:

Mr. WILLIAM PAXON, 9, Gray's Inn Terrace.

Committee:

Mr. G. BAYLEY.
Mr. W. BOWSER.
Mr. P. BROAD
Mr. H. CHRISTOPHERSON.
Mr. JONATHAN DAWSON.
Mr. JOHN DANFORD.
Mr. JOHN HADDON.
Mr. J. HEARNE.
Mr. SAMUEL MELHUISE.
Mr. THOMAS MERRETT.
Mr. JAMES OLIVER.
Mr. JOHN PENNY.
Mr. T. PEWTRESS.
Mr. SAMUEL RIDLEY.
Mr. JOSEPH SANDERS.
Mr. C. SPURDEN.
Mr. W. STILES.
Mr. ROBERT STOCK.
Mr. W. SWINSTEAD.
Mr. JOHN WALKDEN.
Mr. J. WARMINGTON.
Mr. B. C. WILMSHURST.
Mr. J. C. WOOLLACOTT.

Auditors:

Messrs. PENNY and OLIVER.

Collector:

Rev. C. WOOLLACOTT, 31, Gloucester St., Queen Sq.

"VI. That the thanks of this meeting are due, and hereby presented, to the Rev. John Aldis, for preaching the annual sermon of this society; to the Rev. S. J. Davis and the church in Salter's Hall for the use of their meeting-house; and to the church in Prescott Street for the accommodation afforded on the present occasion.

"VII. That the thanks of this meeting are due, and hereby presented, to Joseph Fletcher, Esq., for his kind services in acting as treasurer to this society, and in taking the chair on this occasion."

The following are the cases, with the amount, to which grants have been voted, as soon as sufficient funds can be obtained.

Leamington, Warwick.....	£60
Gillingham, Dorset.....	35
Llantyllen, Montgomery.....	30
Mount Bures, Essex.....	20
Chadlington, Oxford.....	35
Usk, Monmouth.....	40
Romford, Essex.....	50
Pen-y-fai, Glamorgan.....	30
Tonbridge Wells, Kent.....	50
Cardiff, Glamorgan.....	50
Berkhamstead Common, Herts.....	25
Windsor, Berks.....	75
Old Brentford, Middlesex.....	35

If delicacy would allow the exposure of details, enough might be found, in this list, to awaken the deepest sympathy, and to claim the greatest exertion in order that this proposed assistance might be forwarded with the least possible delay.

C. STOVEL, *Secretary*.

August 26th, 1843.

The annual sermon of this society was delivered in Salter's Hall meeting-house on Lord's day afternoon, August 20th, 1843, by the Rev. John Aldis of Maze Pond. "It is hoped," adds Mr. Stovel, "that the committee will place before the churches, in a more permanent form, the arguments and appeals contained in this invaluable discourse."

STEPNEY COLLEGE.

The students having re-assembled, an address was delivered to them on Wednesday, September 13th, in the College Chapel, by Dr. Cox; and prayers were offered by Messrs. Neale of Boston in the United States, and Groser. In the evening, a sermon on behalf of the institution was preached by Mr. Aldis, and prayers were offered by Messrs. Hinton and Trotman.

SALENDINE NOOK.

At the celebration of the centenary of the baptist church at Salendine Nook, Yorkshire, Aug. 24, 1843, an address was delivered by the pastor, the Rev. J. Macpherson, of which the following is the substance.

"Dear brethren,—The occasion which calls us together this day is one of no ordinary interest, and one which in the comparative infancy of English nonconformity is as yet but of infrequent occurrence. This day completes a hundred years since the church of Christ was formed in this place. Here a century ago our fathers planted this goodly vine, when the Lord had prepared room for it; and he has caused it to take deep root, and it has filled the land; these hills have been

covered with the shadow of it, and its boughs are like the goodly cedars. So early, indeed, as the year 1731, Mr. Henry Clayton, a member of the church at Rodhill-End had visited this neighbourhood, by whose labours a congregation was collected, and, as it was then termed, 'a commodious meeting-house built;' and on the 24th of August, 1743, the church was formed, and Mr. Clayton ordained pastor, which office he sustained for thirty-three years. In 1776, Mr. Wood, who had for some time assisted Mr. Clayton, became sole pastor, and continued, with considerable learning and ability, to discharge its duties till his death in 1794. In 1795, Mr. Robert Hyde was ordained to the pastoral office, and continued for forty-three years the honoured and successful minister of this place. He finished his course in 1838. Since that period to the present, I have endeavoured, however feebly, yet faithfully, to tread in the steps of these honoured men.

"We are now called on to review the past, and record the mercies of a century; and here, in the house of the Lord, we set up the stone of help, and pour upon it the oil of a grateful heart, saying, 'Hitherto hath the Lord helped us.' Nor can there be any impropriety in this; while others meet to commemorate birth-days and feast-days, battles and revolutions, it is ours to commemorate the birth of this church, which has been the birth-place of many precious souls. It was clearly the practice of the saints of old to hand down and keep on record what God did for their fathers in former times. 'We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.'—Ps. xlv. 1. 'Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord.'—Ps. lxxviii. 3, 4. It is a duty which we owe alike to the progenitors and the posterity of the church. Rejecting the authority of antiquity and all human creeds as guardians or tests of orthodoxy, we may be in danger of overlooking the men and undervaluing the principles to which we owe our religious existence. No denomination can boast of a more honourable ancestry. Men who, at the hazard of their lives, maintained liberty, civil and religious, to be the birth-right of man; and who, averse to all national establishments, have ever presented before the world the spiritual nature of the Redeemer's kingdom. Our children should know these men, should be taught to venerate their memories and copy their example. The reason given by the noble Roman for preserving in wax and marble the figures of the illustrious dead, was, that their youth, by looking upon them, might seek to emulate their virtues, and equal, if not surpass, their noble deeds. Lest

our children should swerve from the good old ways, let us keep alive before them nonconformist men and their principles.

"The origin and progress of the cause of God in this place, to which we have just listened from the records of the church with such thrilling interest, carries us back in imagination to the day when your fathers first met on this spot to seek for themselves a name and a place in the earth. And though these scenes and services have long passed away, and the men that took part in them have gone into eternity, yet as their graves are all with us to this day, I feel as if met in the presence of the venerable dead, and methinks I see their glorified and happy spirits bending from their thrones, and participating in our gratitude and joy. Zion here has a place in all your hearts, and is endeared to you by many recollections and tender associations. It is the place where your fathers worshipped; to which you were brought from earliest childhood; where you received your spiritual existence; where you have spent some of the happiest moments of your life; and,

'Where your best friends, your kindred dwell,
Where God your Saviour reigns.'

"For more than ninety years of the past century, the pulpit has been filled by three ministers only, who followed each other in immediate succession. You have not been a people given to change, neither have you swerved from the faith once delivered to the saints, nor have you been torn by divisions nor corrupted by error. Six churches, all beneath your eye, and within the circle of a few miles, have sprung as kindred branches from your root; and ten beloved brethren have been called either to the stated or occasional work of the ministry; and nearly a thousand persons have been baptized, and added at different times to your communion.

"Surely, this review of the gracious providence exemplified in the history of our Zion, calls for devout gratitude; and here, in the courts of the Lord's house, in the midst of thee, O Jerusalem, we would abundantly utter the memory of thy great goodness, and sing of thy righteousness. Your fathers in Israel have gone to their rest and reward; but you inherit their example, their labours, and their prayers; for a good man leaveth an inheritance to his children's children. They shone in their day, and were eminently distinguished for piety, simplicity, holy zeal, and unflinching attachment to the great doctrines and principles of nonconformity: see that you act worthy of their name. They gave a character to this church which it has not yet lost; see that you retain it, for 'the riches of your liberality,' your praise has been in all the churches. Let no niggardly, covetous spirit ever overtake you, 'lest your

gold and silver be cankered, and the rust of them rise as a witness against you.' 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.' Gifts you do possess, of talents, influence, property. It is grace you need to improve and employ them. And now, dear brethren, as in days that are past, so in days that are to come, may you be blessed and made a blessing. Long may you hold a conspicuous place among the churches, shining with increasing lustre. May the Lord be a wall of fire round about you, and your glory in the midst; and over all that glory be a defence. May these walls be salvation, and these gates praise, to multitudes of precious immortal souls.

"The lapse of a century demands a passing reference to the state of the world, of our own country, and of the church, during that period. What unprecedented events have transpired, as the great wheel of providence has turned round! Perhaps no century in the Christian era has presented such important changes on the moral condition of the great family of men, all indicating the subjugation of the earth to the Redeemer's sway.

"In our own country the changes have been no less remarkable. Liberty, both civil and religious, is much better understood. Right principles have taken a firm and extensive hold on the public mind, and institutions originating in piety and benevolence have risen up in every corner of our land, to assuage the various evils which afflict humanity, and to convey the blessings of Christianity over the whole earth. It is true, the signs of the times at this moment are ominous, clouds appear in the distance; popery rising in the bosom of the church, pants for power; the government seeks to place its hand on the ark of our religious liberties, by making the church the sole instructress of the rising generation; and though England's troubles arise in a great measure from her state religion, yet such is the infatuation of the powers that be, that they seem the more enamoured with the source of their perplexity, while it threatens, and is sure ultimately to end in their downfall. But we need not fear, we have every reason to believe that our liberties will be preserved, and truth prevail in the earth. The Lord is on our side. The spirit of the times places these attempts a century too late to do serious injury. Dissenters are greatly on the increase, and their power felt and acknowledged in the nation; and the breaking up of the Scottish establishment is, we trust, the forerunner of the disruption of others. I now close these observations with one or two reflections, which the preservation of this church for a century naturally suggests.

"1. Religion has within it the principles of *self-preservation*. The world is changing; saints are dying; ministers are mortal; 'the

fathers, where are they? the prophets, do they live for ever?" And yet the church is preserved unimpaired. The incorruptible seed of the word liveth and abideth for ever. The church and the truth mutually preserve each other, and both are immortal.

"2. Religion can *maintain and support itself*, without acts of parliament, or state provision. You have never received any grants from the national treasury, nor have you raised money by any compulsory tax; yet you support the cause of God here, and have voluntarily raised thousands for the spread of Christianity both at home and abroad.

"3. Religion has the power of *self-propagation*. From one church a number springs. The first church at Jerusalem multiplied itself a hundredfold. The church, like the trees in paradise, not only has its spiritual and incorruptible seed in itself, but it shakes like Lebanon, and fills the face of the earth with its fruit, till, multiplied and perpetuated, the millennium in all its glory is ushered in."

STREET, GLOUCESTERSHIRE.

On August the 30th the baptist chapel at Street was re-opened for public worship, having undergone considerable repairs and improvements by the addition of a new gallery, and many extra pews. Sermons were delivered on the occasion by Messrs. Burnett, the first minister of the place, Russell of Melksham, and Jones of Frome.

BAPTISMS.

On Thursday evening, Aug. 31st, the Rev. A. Jukes, B.A., of Trinity College, Cambridge, and lately assistant curate at St. John's Church, Hull, was baptized in George St. Chapel, together with Mrs. Jukes and her sister. A very large and attentive congregation of the members of various Christian communities assembled on the occasion, and was addressed by Mr. Daniell, the minister of the place, in reference to the scriptural character and claims of the baptismal ordinance.

Considerable interest has been awakened in the town, and it is hoped that many will be led, more fully than heretofore, to consider

and obey the revealed will of Christ, in regard to the sacred and significant institution of his own appointment.

A preacher among the primitive methodists of fourteen years standing, was baptized near Copper House, Cornwall, in the sea, by the Rev. J. W. Griffiths of Redruth, on the twenty-seventh of August, in the presence of thousands of spectators, who evinced much solemnity of spirit.

MARRIAGES.

At the baptist chapel, Bayleigh, Essex, by the Rev. James Pilkington, July 6, 1843, Mr. GEORGE EDMOND KEMP of Rochford, watchmaker, to Miss EMILY MAKEHAM of the former place.

At Hall Green Chapel, Haworth, Yorkshire, on the 26th of July, by the Rev. M. Saunders, Mr. JOHN GREENWOOD to Miss DINAH MOORE, both of that place.

At the baptist chapel, St. Ives, Hunts, by the Rev. E. Davis, August 15, Mr. GEORGE FREDERICK JOHNSTONE to Miss ANN ELIZA ARNSBY, both of St. Ives.

At the baptist chapel, Badcox Lane, Frome, by the Rev. C. J. Middleditch, Aug. 28th, Mr. BENJAMIN ARTHUR, of Wood Street, Bath, to Miss SUSANNA FOSTER of the same city.

At the baptist chapel, Woodchester, Gloucestershire, by the Rev. David Thomas, late minister of Zion Chapel, Bristol, September 5th, ROBERT NORTON, Esq., of Bristol, to Miss MORETON, eldest daughter of John Moreton, Esq., of Chester Hill, Woodchester.

At the Tuthill Stairs baptist chapel, Newcastle-upon-Tyne, by the Rev. R. Pengilly, June 28th, Mr. JAMES MAXWELL to JANE, daughter of Mr. Henry THOMPSON of Paradise.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pengilly, June 29th, Mr. ALEXANDER McLEAN to Miss MARY DAVIDSON.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pengilly, July 3rd, Mr. ANDREW PENMAN to Miss THOMASON H. BURNS.

At the baptist meeting, Ringstead, by the Rev. J. B. Walcot, pastor of the baptist church at Stanwick, Mr. JOSEPH DENTON, farmer of the latter place, to Miss FRANCES HAIGH MADOX of Raunds.

CORRESPONDENCE.

ON TAKING OATHS.

To the Editor of the Baptist Magazine.

DEAR SIR.—I was called to appear at the last Stafford assizes to give evidence for the Rev. Arthur O'Neil, who is now imprisoned

for twelve months in Stafford gaol. Having a conscientious objection to swear, I declined taking the book, and informed the judge that I would not take an oath. His lordship asked me whether I was a member of the society of friends, or a Moravian, or a separatist; or

whether I had ever been connected with either of those denominations. I answered in the negative, and stated that I was a baptist; he then courteously informed me that he could not permit me to give evidence: the consequence was, that the defendant was deprived the benefit of it, which, as it happened, was but of little importance in his case. It might have been otherwise. I, or some of my friends who object to swear, as I do, might be placed in circumstances so as to be able to give evidence to prove the innocence of a person charged with murder, and thereby save a life. In such a case, what is to be done? Is the conscience to be violated? or is the innocent to die? I cannot conceive why Christians in general are required to swear, while the friends, the Moravians, and the separatists are permitted to affirm. Are not other Christians equally careful with them to speak the truth? Are not evidences from other Christians, generally speaking, equally important, and useful, and essential? Are they not entitled to enjoy the same privileges? Undoubtedly they are. Then why are they put to the painful alternative of either violating their consciences by swearing, or deprive their friends of the benefit of their evidences, and in many instances subject themselves to great losses and inconveniences.

Had I not my fears that it is almost too great a favour to expect from brethren who do not scruple as to the matter, I would respectfully and earnestly request them to join with us who do scruple, in petitioning the legislature for our exemption as a denomination. It would involve no principle to those who are willing to swear, for even then they may if they choose. The whole of the difficulty remains with a few shillings expense to each church, and a little trouble.

Hoping some brethren who feel interested in the subject will take it up,

I remain, dear sir,

Very respectfully yours,

JOSEPH DAVIES.

Cradley, Sept. 9th, 1843.

ON DR. CARSON'S FORTHCOMING WORK.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you be kind enough to insert the following notice in your October number, and oblige,

Yours very truly,

SPENCER MURCH.

By January next, Dr. Carson's work on baptism will be ready. Subscribers should send their post-office orders (*payable at the General Post-office, St. Martin's-le-Grand*) for the copies they have taken, to Mr. Spencer Murch, Stepney College, during the months October and November, with their addresses, and the most direct mode of forwarding the books *clearly and fully written*, that the books may be sent to their respective destinations.

Arrangements are in progress for the discharge of

all accounts on the publication of the work, so that strict attention to the regulations is desirable. As many ministers and others have changed their residences, an early compliance with the above will oblige. No copy of the work can be forwarded till the order on the post-office, or some London house, is received.

Any one desirous of procuring this work at subscribers' price, must forward the order to Mr. Spencer Murch, Stepney College, London, before the month of November. After that period their enrolment cannot be secured. This work is very suitable as a new years' gift to ministers, students, and others. Subscribers, price 7s. 6d. Non-subscribers, 12s.

Tubbermore, Ireland, Sept. 2, 1843.

EDITORIAL POSTSCRIPT.

DR. BENJAMIN DAVIES has accepted the invitation of the Committee of Stepney College to succeed Dr. Murch as Theological Tutor. It is hoped that he will arrive from Montreal, with his family, before the end of November.

Many of our friends who are anxious that our missions in the east should be strengthened, will be gratified to learn that Mr. Denham of Faversham, having been accepted by the Committee, hopes to complete the arrangements which he deems necessary for the welfare of the church of which he is pastor, so as to be ready for embarkation in January.

Two communications have been received objecting to the adoption to the word bishop, recommended in a letter which appeared in our last number, as the general appellation of the ministers who preside in our churches. Other matter has brought us so near the end of the sheet as to preclude their insertion; but a brief reference to their contents may perhaps suffice. Mr. Jayne of Roade observes that the common use of the title would have a pompous appearance; and expresses his hope "that the time is fast approaching when the faithful preachers of the gospel will abandon every vestige of priestly parade." He suggests, however, the propriety of an occasional use of the word, interchangeably with elder and pastor. Mr. Darkin of Cirencester, deems the word bishop an ungraceful and unmeaning contraction of the original word, *ἐπίσκοπος*; and says, Why not have the original word untranslated? or, if it must be rendered, let it be by some equivalent term of general signification, as overseer, or inspector. He prefers, however, "a term as beautiful as appropriate—a term possessing dignity and sanctity because of scriptural use, both allusive and direct,—the term pastor."

A return has been recently laid on the table of the House of Commons of the sums applied by Parliament since the year 1800,

in aid of the worship of the church of England, the church of Scotland, the church of Rome, and the protestant dissenters; in which protestant dissenters are said to have received £1,019,647. This will startle many persons, and will probably be made, in some quarters, the basis of misrepresentations. It may be well therefore to be apprised, that above four-fifths of this amount, £878,736 is set down to Ireland. The presbyterian churches in Ireland, it is well known, partake largely of the evils which usually belong to churches receiving an allowance from the state. Respecting the remainder, there is, however, we believe, a gross mistake, arising from the curious manner in which it is customary to take the annual vote for what is called the Regium Donum. The vote is for protestant dissenting ministers, French refugees, and the poor of the parish of St. Martin-in-the-fields. The sums thus voted for three perfectly distinct objects in the last forty years, are all, apparently, in the present return, assigned to the protestant dissenters. The real amount of the royal donative to the dissenters of Great Britain is £1500 per annum. This, by an arrangement made with the crown, is now voted by parliament; it should be understood however that for the reception even of this sum dissenters generally are not responsible. At the annual meeting of the ministers of the three denominations in and about London, in 1840, it was resolved, "That this body regret that any sum of the public money should be granted to, or received by any of our dissenting brethren, either in the form of a Regium Donum, or in any other form; and this body hereby disclaim any participation in such grants, as inconsistent with their avowed principles, and calculated to mar their efforts in the maintenance of their scriptural views of the kingdom of Christ."

An advertisement appeared on the wrapper of our number for September, containing a brief account of "The Protestant Union, for the benefit of the widows and children of Protestant ministers of all denominations." We have since seen the report of the directors, for the present year, and the table of premiums to be paid by the members. The society is not very extensively known to the ministers of our denomination, we believe; but it deserves their attention, and this notice will perhaps lead some to procure these documents, which may be obtained gratis from our publishers. We quote also, with pleasure, the suggestion of the directors to the churches, and to their brethren in more affluent circumstances, that they could scarcely render to their poorer brethren a more acceptable service than that of assisting them to become members of this society. This hint is the more valuable, as now the annual

subscription may be commuted for a single sum.

An Australian paper states that the foundation stone of a new baptist chapel was to be laid on the 17th of April, in North Adelaide. The ground had been purchased and vested in trustees for the use of the church to which we referred on page 467.

Two publications have been issued very seasonably by the committee of the British and Foreign School Society, of which many of our friends in the country will be glad to avail themselves. One, consisting of twenty pages only, is entitled "Plain Directions for the Establishment of Schools on the Plan and Principles of the British and Foreign School Society," and it furnishes all the information that is needed by those who contemplate the formation of a school, respecting buildings, teachers, financial arrangements, and the best mode of setting about the work. The other, in twenty-four pages, entitled "The Normal Schools of the British and Foreign School Society, Borough Road, London," explains the qualifications of candidates for instruction in the system, whether male or female, the terms of admission, the mode in which application should be made, and the advantages afforded.

Dr. Godwin of Oxford informs us that he has in the press an examination of Dr. Pusey's Sermon on the Eucharist, in a series of letters to a friend.

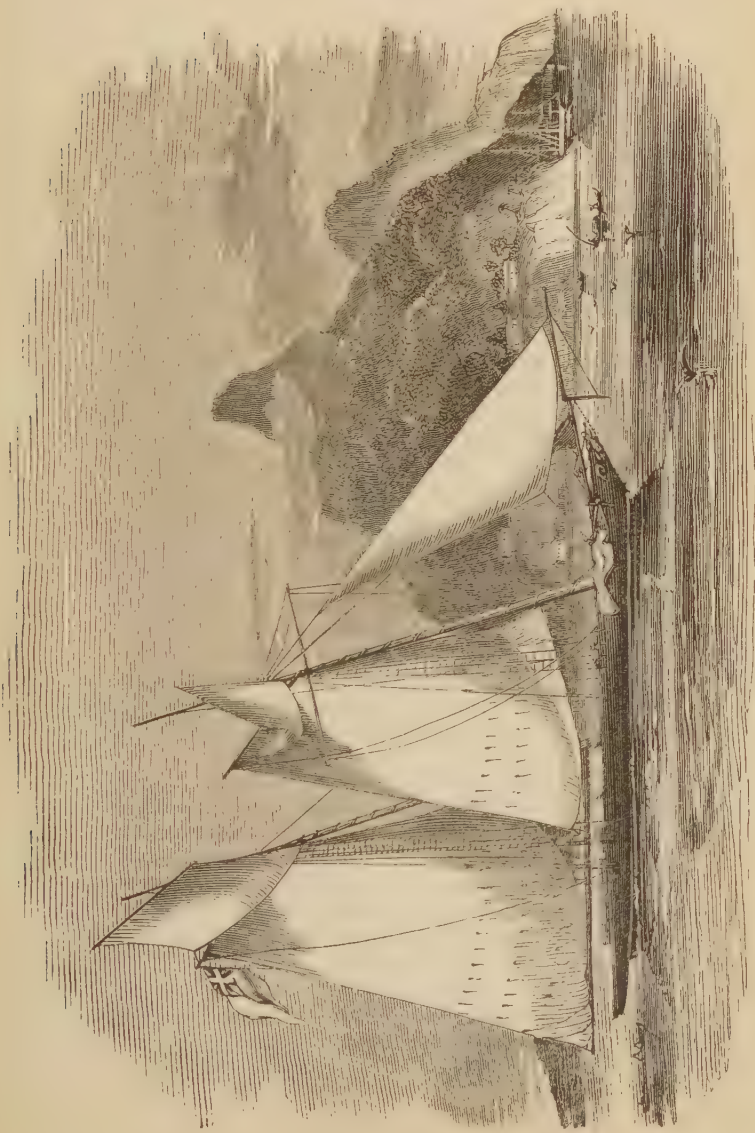
A Sketch of the History of the Baptist Churches of the Northern Association, from the year 1650 to the present time, written chiefly by Mr. Douglas of Hamsterley, in a small 12mo. volume, is about to be published by subscription. Subscribers' names will be received by the Rev. R. Pengilly, Newcastle-upon-Tyne.

Our esteemed friend Mr. Abbott, of St. Ann's Bay, Jamaica, arrived in London a few weeks ago. He had been greatly debilitated for some months; but is much improved by the voyage.

The Rev. W. Elliott has resigned his office as pastor of the baptist church in Somers Town.

We have just learned that the Rev. Reynold Hogg, the first treasurer of the Baptist Missionary Society, whose appearance on the platform of the Jubilee meeting at Kettering will be remembered by all who were present on that occasion, died on the 14th of September, in the ninety-third year of his age.

THE MISSIONARY HERALD.



WINDMILL

THE AFRICAN SCHOONER.

THE AFRICAN SCHOONER.

On the other side will be found an engraving of the Schooner now building, to be employed in the service of the mission on the coast of Africa. She is seventy feet in length by fifteen feet beam. Her burden is seventy tons. Her engines have twenty-horse power, and will keep in action, as the means of propelling the vessel, an Archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £2000.

The use of iron in ship-building is not, properly speaking, a novelty. So long ago as 1810 vessels were constructed of this material for canal and river navigation. In 1820, an iron steam vessel was constructed to ply between London and Paris, without unlading any of her cargo. This vessel is still in good condition, and has never required any repairs in her hull. In 1825, a small iron steamboat was placed on the Shannon, where she is still employed. So admirably, indeed, has this material answered, that a great part of the steam navy of the East India Company consists of iron vessels, twenty-five being now in use in India. It is calculated that not less than 150 such vessels have been launched since 1830.

The admirable fitness of an iron vessel for the African coast is obvious. There is little "wear and tear" in the hull; no necessity for caulking and coppering: there is greater lightness, less draught of water, and increased capacity. More important still, there is greater safety; for not only is there little straining if the vessel strike, but the water is kept within the compartment in which the injury has occurred; while experience shows that it is easily repaired.

The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or if necessary, double that number. One end of it will be so arranged as to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides.

The engines will be used only when it is impossible to sail. The fires will be supplied with wood obtained at Fernando Po, or the stations which the vessel may visit. Eight or nine hundred miles of coast, including nearly forty rivers, will thus be visited periodically by the missionaries.

The Committee have much reason to acknowledge the kindness of various benevolent individuals. The builder (Mr. John Laird, of Birkenhead) has added ten feet to the length of the vessel, and two feet to her breadth, at *his own charge*. The patentees of the screw have given half the license. One friend has promised all the nautical instruments likely to be needed; and another, a ship's hearth. Donations in money amount to nearly £800; leaving, however, a deficiency of £1200! Men practically acquainted with Africa speak most highly of the whole plan, and the Committee trust it will be cordially supported by the friends of the mission.

The vessel is expected to start from Liverpool the last week in October, and from London about the middle of November. It is in contemplation to have meetings at each place on the occasion.

A S I A.

MUTTRA.

Mr. Phillips, writing from Agra, June 8th, gives the following description of a city thirty miles distant, to which he has subsequently removed.

Muttra, or Mathura, is a famous ancient Hindoo city, situated on the west bank of the Jumna, in lat. 27. 32, N. and long. 77. 37, E.; thirty miles N. E. by N. from Agra, eighty miles S. S. E. from Delhi, twenty miles E. N. E. from Bhurtpore, and sixty miles E. from Alwar.

According to Hindoo history, it was the city of the tyrant Kals, to destroy whom Krishnu became incarnate. From real history we learn, that in A. D. 1018, Mahomed of Ghuzni having conquered Canouje, the ancient Hindoo capital of this part of India, marched to Muttra, entered with little opposition, and gave it up to plunder. He broke down or burnt all the idols, and amassed a great quantity of gold and silver, of which they were mostly made. He intended to destroy the temples, but was deterred either by the difficulty of the undertaking or by the admirable beauty of those edifices. It is said that he found in Muttra five great idols of pure gold, with eyes of rubies, each of which were worth 50,000 dinars (the dinar is 9s. 2d.). Upon another idol he found a sapphire weighing 400 miskal, and the image being melted down, produced 98,300 miskal of pure gold. Besides these, there were above 100 idols of silver, which loaded 100 camels with bullion. The king having tarried here twenty days, in which the city suffered greatly from fire and from the devastations of the soldiers, retired.

Before the British took it in 1803, it was the head quarters of General Perron, commander in chief of the Maharattas.

It is very difficult to estimate the population of any Hindoo city, for the Hindoos do not like to reveal the secrets of their houses. The average number of inhabitants in all Indian houses is ascertained to be five, at which rate, according to the returns of the surveyor, there are 48,104 inhabitants of Muttra; though Dr. Mc Rae makes the number to be 60,000, and the natives, who always exaggerate, say there are 88,000. Since the census was taken, however, the great famine has occurred, from the desolating effects of which the population has not yet recovered, so that the lowest estimate is most likely to be nearest the truth. The number of pil-

grims is very great, especially at the often recurring festivals.

The proportion of Hindoos to Mussulmans is as eight to one. The proportion of males to females is as twenty-five to twenty-two.

DESCRIPTION BY THE SURVEYOR.

Houses 8304, shops 2173.

"Muttra is, on the whole, a poor and dirty place, containing few buildings of expensive construction. Those that have a claim to celebrity are the ancient mosque and fort, the former erected by Aurungzebe on the ruins of a famous Hindoo temple, and the latter by Raja Jeysing of Jeypore, in which there are still remains of an old Hindoo observatory. There are two modern temples worthy of mention, one built by Parukhji, and the other by Baboo Seth, both wealthy Hindoos."

Dr. Mc Rae: "The Jumna sweeps close under the walls of the city, and the side facing the river is in the form of a crescent, corresponding with the course of the river. The right bank, or that on which the city and cantonments are built, is higher than the surrounding country, and intersected here and there by ravines; but the opposite bank is flat, low, and sandy. The river is navigable at all seasons of the year, for boats of large size; and during the dry season is crossed by a bridge of boats at the lower extremity of the city. The city being built on a series of mounds and rising grounds, is situated considerably above the level of the river and surrounding country, and has an extremely fine appearance when viewed from the opposite side of the river. The whole length of the city is skirted with ghats, generally crowded with bathers from all parts of the country. It was formerly surrounded by a wall. It is a place of no great importance in a commercial point of view. Cotton is produced in abundance in the country lying between Muttra and Delhi, and salt manufactured in the Bhurtpore territory is loaded at the Muttra ghats for various parts of the country. The interior of the city is extremely filthy, the streets so narrow that in many two persons cannot pass without touching."

TEMPERATURE.

Muttra is considered rather cooler than Agra, perhaps from the entire absence of huge stone and brick ruins which surround the latter, and retain the heat. In May, 1836, the temperature was, morning, six o'clock, 82°; noon, 89°; evening, six o'clock, 90°. Highest during the month, 98°; lowest 76°. May is the hottest month.

SALUBRITY.

The salubrity of Muttra is equal to that of most of the stations in the upper provinces. The average mortality for five years has been among the native troops only about one per cent. per annum; among the prisoners in the jail two per cent., and amongst the Europeans of the horse artillery, including the effects of an epidemic cholera, the mortality from other diseases only amounts to little more than two per cent per annum. The return of casualties for five years for the third brigade, horse artillery, was:—

Cholera	11
Phthisis pulmonalis	2
Small pox	1
Dysentery	8
Drunkenness	2
Hepatis	2
Remittent fever	4
Total	30

The years 1833 and 1834 were unusually unhealthy throughout the country. An epidemic cholera prevailed at Muttra in 1834, and carried off from forty to fifty natives daily. Small pox sometimes prevails during the hot winds, among the natives. There are no other epidemic diseases that visit this neighbourhood, and the place is as healthy as any in the upper provinces. There are no lakes or swamps within several miles of the cantonments, and the country is free from underwood, and therefore it is free from miasmata and pestilential effluvia.

CENSUS IN 1835.

Villages ..	1545
Landholders	22,621
Cultivators.....	44,038
Revenue.....	Rs. 1,557,280
Population	528,395
Average number of houses	
in each village	60
Persons to each house ...	5
Hindoos to Mussulmans as 12 to 1.	
Males to females as 19 to 14.	

In the neighbourhood of Muttra are several large towns, which are also places of pilgrim-

age. Brindabun has a population of 27,061. Goverdhan, Gokul, Deeg, &c., are very populous, and within a day's journey.

RELIGION.

The Hindoos, who form the great majority of the population, are, of course, followers of the deity said to have become incarnate at Muttra, to have been nourished at Gokul, to have spent his youth at Brindabun with the milk-maids, to have lifted up the mountain Goverdhan on his little finger for seven days, and, lastly, to have killed Kans in his own palace at Muttra. Every spot in the Brij Mandle, about 168 miles in circumference, is holy ground, and therefore visited as a place of pilgrimage by men from every part of India, especially Bengal.

The Chanbees are the descendants of very learned brahmins, who knew the four beds by heart. These are, however, very ignorant, and are nothing more than monstrously fat, lazy beggars, addicted to drinking an intoxicating infusion of hemp, called bhang. These, with other religious mendicants, are estimated at 15,000. Besides these, the diseased and aged come to end their days in the holy land of Muttra or Brindabun.

The Hindoo places of worship are 190, and the mosques are 20.

Such, dear brother, is the city where I long to go and preach the gospel. There is emphatically an open door, for there is no missionary or chaplain there, and the people have ever heard us cheerfully and attentively when we have gone to preach, and also received books with gladness. I have sent Brij Lal to Muttra, where he lives in the heart of the city, distributing books, and attempting to establish a school. A day-school might be commenced at once by him, as the people are desirous of it, and he has secured the respect of many Hindoos and Mussulmans already. During a recent visit of eight days to Muttra, I preached to attentive crowds, though there was at the time a riot in the city between the Hindoos and the Mussulmans. I also preached in the church bungalow in the evening of the sabbath, to the residents of the station. They are all church people, and some of them very bigotted. I have not discovered above one or two really pious persons in the whole station. True I have not visited them all, and therefore may yet be agreeably disappointed. There is no church or chapel here, and a bungalow only is rented for divine service. Dr. Mc Rae and his lady are most excellent people. The magistrate has been very obliging in furnishing me with much of the information I have given you, and I think would assist us to establish an orphan school.

CEYLON.

The extracts in the last Herald from Mr. Daniel's Reminiscences, in which he has given a general view of the condition of the native population around him, will prepare our readers for an enumeration, from the same source, of the principal means he has adopted for the removal of the prevailing darkness.

SCHOOLS.

I. One of the first and most important is, *the establishment of schools*. Besides the direct personal benefit communicated to the youth of this island by these institutions, each school is generally a preaching station where the gospel is made known to men. Every schoolmaster has some influence. He has friends and relations who are anxious that he should enjoy the salary of a teacher. In order that this may be secured to him, they will often attend the sabbath and week-day services when instructions are given to the adult population. In addition to this, in many of the jungle villages a person qualified by his knowledge of reading and writing to teach others, becomes, on account of this very circumstance, an influential individual. He can read to the people government despatches; he can draw up a reply to them; he may probably assist them in many cases where without his aid they would be in a state of destitution. Hence he is often held in esteem, and at times obtains small presents from them. His school forms a place of assembly: he is expected to use his influence to induce people to attend it; and he makes known to them what they would otherwise forget, the times when their attendance is desired and expected. Hence most missionaries have found it requisite while instituting schools for the instruction of the young, to employ them as auxiliaries in making known the gospel to all who may frequent them: and it will be generally found that a larger or smaller number will at stated seasons be assembled in them.

Difficulties.

It is however not to be disguised that there are great difficulties in managing schools in the jungle villages of this island. These arise principally from two causes. I speak of what has occurred to myself, in the period I am now reviewing. The one arises from the little value attached by the natives to the education of their children. In Colombo, and its vicinity, where the secular advantages of education are very apparent, parents are anxious to have their offspring instructed. They thus hope that they will obtain access to situations where their knowledge will bear on their temporal welfare. But in the jungle these prospects are very remote, and the la-

bours of the field are preferred to the acquisition of knowledge. Hence after a child has been for a short time at school, on the slightest cause he is removed from it, and soon loses the knowledge he has acquired. Visitors may feel disappointed, and complain that the scholars learn so little; but whoever sees the difficulties to be overcome, may be rather surprised they learn so much. Hence it often happens, that as well in reference to children as to our adult hearers, fathers and mothers think, not that they *receive* any favour by the gratuitous communication of instruction to their young, but that they *confer* it. And as the gooroonansey is often paid according to the number he teaches, a portion of his salary has often to be distributed to them for their condescension in suffering them to remain under his care. Hence he must mind his manners among them, must do all he can to please and oblige them, or they will execute the threatened penalty of keeping their children from him, and thus diminish his salary. In one of the schools in the Hangwella district, the father of the master, in allotting his patrimony among his children, was supposed to have given a larger portion to this teacher than he ought to have received. This so enraged his relations that they kept their children from his school, by which it was reduced so low that it became necessary to abandon it.

Native Teachers.

Another difficulty is produced by the laziness and duplicity of the teachers. It is to be feared that many of those to whom we are obliged to entrust the instruction of children, are mere interested persons, who caring for nothing but their wages, will take every possible opportunity of neglecting their work, or performing it in the most careless manner. Hence the necessity of frequently visiting the schools, and arriving at them at an unexpected time, that they may have no security except in the regular discharge of the duties which devolve upon them. A very wise and experienced missionary, who has left the island, observed to me, "If you cannot thoroughly watch over a school, it is far better to discontinue it." This is equally the case with government schools as our own. On inquiring of a gentleman residing far in the interior, respecting an English government school, where 4000 dollars had been expended in the

erection of a school-room, and the teacher received 40 dollars per month, he assured me there were often not more than three or four children in the school. I have myself been often pained to see how little has been done; and have been compelled in several cases to discontinue schools which I had established; yet even this precaution may be carried too far. If on every appearance of deceit and negligence the school is to be broken up, we shall continually see all our efforts frustrated, and having gained a little ground, must begin *de novo*, and toil for a length of time before any salutary impression is produced. The best way is to exercise due patience as long as any hope of reaping benefit remains; and not till it appears a hopeless experiment entirely to abandon it.

Beneficial Results.

It is not however to be concluded that no good is effected by these institutions. I am persuaded that great, and what in the end will appear lasting advantages, result from them. The very fact that many of the children learn to read, puts a method of instruction, and a means of salvation into their hands, which in the end may be of infinite advantage in communicating divine truth to the mind. It affords them an opportunity of becoming acquainted with those interesting publications circulating through the country, which at a future time may issue in their saving conversion to God. The portions of holy writ, and catechisms, which are committed to memory, may by the agency of the blessed Spirit, be actively used in exciting a salutary concern for their soul's welfare, and in guarding them from sinning against God. This is not merely a subject of hope, but has in many cases been actually realized. Several who are now members of our churches, were formerly taught in our schools; and some of our most active and useful missionaries received in them the commencement of their religious knowledge. Names could easily be given, but this is not now requisite. In addition to the benefit which has been actually realized, it may be added that the instructions continually delivered before the children who belong to them, form the great and most powerful antidote to the atheism and superstition by which they are surrounded. Some time since on visiting a school established in a heathen village, after examining separately the different classes, I called them all around me, and put, as nearly as I can recollect, the following questions, and received the subjoined answers. "Who made you?" "God." "Who made all things?" "God." "Who preserves you, and gives you health and every blessing?" "God." "Ought you to worship this God?" "Yes." "Besides the eternal God ought you to worship any other God?" "No." "Should you worship false gods what will happen to you?" "We must

go to hell." "Have you not sinned against God?" "Yes." "What is sin?" "Disobeying God's commands." "Does God see your sins?" "Certainly." "What do your sins deserve?" "Hell." "What has Christ done to save sinners?" "He died on the cross." "Where is Christ now?" "In heaven." "How must you obtain salvation?" "We must pray for it." "How must you pray?" "With all our hearts." "In order to be saved what must you do besides praying?" "No answer." "But suppose you pray for salvation, and continue to do wicked things, will God pardon your sins?" "No." "Then must you not forsake your sins?" "Certainly." Now the very knowledge implied in these facts entering the minds of children,—not one of whom probably a few months previous had an idea of the kind, and whose ideas were of a most opposite nature,—is a very hopeful circumstance. It may be that many of them have uttered as words of course, what they have learned from their catechisms, and yet do not believe. But still, no one can tell how beneficial this knowledge may be at a future time. What is now uttered without consideration, may at no very remote period become topics of consideration. What are now objects of speculation, may at length be objects of faith. Things which do not influence now may hereafter exert a pervading influence both on themselves and the families in which they dwell. And since "faith cometh by hearing, and hearing by the word of God," the very rudiments of that faith which will lead them to Christ and save the soul, may thus be deposited in their hearts. Most of us can recollect how religious truths which were taught us in childhood and infancy, though for a season they remained like seed buried in the earth, at length became active and brought forth fruit to life eternal. And what has been effected for us in England, may be effected in the youth of Ceylon.

While residing in this part of the country there were six village schools established. Two at Hangwella, one at Weilgama, one at Dadigama, one at Daliwato-dooa, and one at Bomeria. One of the two at Hangwella was a female school, which was commenced on the recommendation of C. R. Buller, Esq., Government Agent, who previous to his leaving the island contributed six pounds for its support during the first ten months of its existence. He hoped that some benevolent persons might feel so interested in it, as to render it permanent aid; but as no one, either native or European, saw fit to second his efforts, on the expenditure of the money deposited by him, it was discontinued for want of funds.

TRACTS.

II. A second method to which we have had recourse in order to communicate religious instruction, is the *distribution of the word of God, and suitable tracts which unfold the*

the truths it contains. This island is now in a very different state in reference to this mode of benefitting its population to what it was twenty years ago. Not only have the scriptures been carefully translated, but a multitude of small books, in the different languages spoken in it, have been prepared, as far as the writers have been able, in the most idiomatic style, to make the life-giving doctrines of the gospel intelligible to all around. These tracts contain almost every topic connected with the common salvation. The existence and perfections of the eternal Jehovah; the folly and wickedness of idolatry; the nature of acceptable worship; the sin and danger of men; the sufferings and death of the Lord Jesus Christ, and the way of salvation by him; the resurrection of the dead and the final judgment, with many other topics of a similar nature, are largely and variously discussed in them. Wherever I travelled I took some of these publications with me. On entering a village, or when meeting travellers in the road, I almost always inquired whether they could read; and if their answer was satisfactory, after ascertaining by conversation, what was most suitable for them, a book was offered, and they were told to take it home and read it, and to lend it to their neighbours, that they might read it likewise.

It is, I know, objected by some persons, that since many make no use, or a bad use of them, it is a vain expenditure of time and money to prepare and distribute them. That some rude fellows of the baser sort do occasionally abuse them we have had ocular proofs. In the most insulting manner have I seen them received, and torn in pieces before my face. But the conclusion that we should not circulate them, is only the popish objection revived, against the indiscriminate reading of the scriptures; and may be disposed of in a similar manner. Indeed, what gifts both of God and man, will not the wicked abuse to their present and future woe? The air of heaven, the food they eat, the raiment they wear, their mental faculties, the comforts of life, the death of the Saviour, and the proclamations of the gospel, are daily awfully abused, to the eternal and aggravated destruction of their abusers. Jesus himself was sent for the fall and the rising again of many in Israel, and for a sign which should be spoken against. But on this account are we to be deterred from a proper attention to our bodily and intellectual welfare? Because food may minister to gluttony, are we not to till the ground? or since the gospel is to those who perish a savour of death unto death, ought it not to be preached? And though men may cast our tracts away, may convert them into refuse paper, or trample them under their feet, we are not to withhold them. They carry the message of mercy, the tidings of a Saviour, into places where no missionary has ever penetrated; and if only one soul should

by them be savingly converted to God, it will be a rich indemnification for all the labour expended in writing and distributing them. Several instances of this kind have come to my knowledge in this island; many more the great day of God will reveal. It was my happiness to put hundreds of them into circulation in the district where I resided, and the reaping as well as the sowing time will assuredly arrive.

PERSONAL INTERCOURSE.

III. After all, it must be confessed, that multitudes, the great majority of our jungle population, are unable to read tracts, and hence the great method which was tried to make known the gospel, was *personal intercourse with the inhabitants of the different villages which were visited.* The difficulty, the almost insuperable difficulty of assembling persons in places where there are no schools, has been already mentioned. Now as we had on an average only schools in five of the above mentioned villages, and as our range of labour extended to forty, it is evident that some other method, besides public preaching, must be used. I found it, therefore, necessary to follow apostolic examples, and to preach not only publicly, but "from house to house." In addition to this reason for thus acting, this domestic preaching appears peculiarly suitable to the state of the district to which attention is now directed. Its inhabitants are in many places thinly scattered, and till a considerable interest is excited it cannot be expected they will go far to hear God's most holy word. They are likewise so enshrouded in darkness, many of them are so low in intellectual culture, that to make them understand a public discourse appears next to impossible. But by sitting with them in their own houses, or near their doors, you can engage them in conversation, can feel whether they comprehend what is addressed to them, can hear their objections, and reply to them in a manner which a stated sermon does not admit. Probably they will really understand more in a conversation of ten minutes, than they could by listening to an uninterrupted discourse from the pulpit of forty minutes, or an hour. In this employment I have sat near them, while they have been occupied in weaving their mats, or forming their pots and pans, or grinding their natchery, or pounding their paddy, or winnowing their corn, or bathing their children, and directed their attention to the great things belonging to their peace.

Modes of address.

My mode of address, accordingly, was various. At times I began in the following manner. "What are you doing?" "We are working for our support." "Very good, we must do so, or we cannot obtain it; God has commanded us to labour for our daily

food. But we have immortal souls; they are of infinite value. Our bodies must soon die; but our souls can never die. After death we can derive no advantage from worldly things. Our gardens and houses, our money and clothes, will be enjoyed by others, when we can no longer enjoy them. But our souls must dwell for ever in all the torments of hell, or the glories of heaven. Are not these things true?" "Yes." "Then will not every wise person seek deliverance from the unutterable pains of hell, and an entrance into heaven?" "Certainly." "Now you may all obtain this salvation and glory. God has in great mercy provided a way, in which, if you seek these favours, you will assuredly find them." I have then explained to them their sinful state, and the way of salvation through Jesus Christ, and exhorted them without delay to begin to seek it.

At other times I have said, "What is your religion?" "We are Buddhists." "Do you go to your Pansils and Viharas, and worship Budhu?" "Yes." "Do you know who made you?" "No." "Do you know who created the heavens and the earth?" "No." "Some Being must have made all these things. Now look at this house, or this umbrella, or that wangedia (rice pounder), can these things make themselves?" "No." "If any one should come near to you, and tell you he made himself, would you not think him a fool, or a liar?" "Certainly." "Then if any person should say this world, and that sun, and the ocean made themselves, he must be a foolish man, and speak lies. Now some great and all-powerful Being must have created all these things, and that Being is God. Him alone you ought to worship. But you pray and make offerings to Budhu. Can he hear your prayers and see your offerings?" Sometimes they would declare he could. I then said, "This is a strange thing, for though I have been often at Pansils and Viharas, and seen Budhu, he never could hear when I was there. If he can hear, or do any thing, I should be glad to be informed. Is not Budhu's image made of clay?" "Yes." "But a dumb image made of clay can do nothing." I have occasionally produced a small image before them, and said, "Do you know this?" "Yes." "Who is it?" "Budhu?" "Look at it; it has eyes; can it see?" "No." "It has ears; can it hear?" "No." "It has a mouth; can it eat?" "No." "It has hands; can it handle?" "No." "It has feet; can it walk?" "No." "Then what good can you obtain from worshipping a clay, or wooden, or brazen image which can neither see, nor hear, nor walk; which has neither breath, nor life, nor strength? As for the soul of Budhu, it cannot help you. This you say has seen Nirwane, and therefore, like an extinguished lamp, is quenched, and has no existence. But the true, the only living God can do all

things; as I shall show you. Look at this house. Some one must have built it." "Certainly." "But every body could not build it. That little child could not build it." "No." "That woman could not build it. He who formed it must have been a strong and skilful person." "Certainly." "Very good. He who built this house could build another." "True." "Then the God who made this world, and all it contains, can do every thing. He can kill, or make alive. He can wound and heal. He can send ot hell, or take to heaven. No one can stand against him. Ought you not therefore to seek to please this God?" "We ought." "But if you worship false gods, or images, he must be very angry with you, for you thus disobey him, which is sin. You rob him of his glory, and give it to another; and he must punish you for your sins unless you repent, and turn to Him, and seek salvation through Jesus Christ. But though he could punish us, he wishes our salvation. He sent his only begotten Son to save us, and bring us to heaven. He willingly came into our world, and was born and suffered on our behalf. He died on the cross, shed his own precious blood, that we may be forgiven, and enter heaven. Oh, forsake your idol worship, and turn to the living God, through Jesus Christ."

It is not an uncommon thing to hear them say, we worship both God and Budhu. In this manner they think they are certain of obtaining security. Thus one day, while speaking to a number of persons on the necessity of their forsaking dumb idols, and turning to the living and true God, a Vidahn-Arachy said,—“Some persons say that God ought to be worshipped, and others Budhu; but I have found out the true way, I worship both God and Budhu.” Statements of this kind are in harmony with their religion. Budhu taught that while all truth was to be found in his system of instruction, some truth was to be found in all systems of religion; wherefore though he was to receive supreme worship, the founders of every other system might receive subordinate honour. They likewise agree with the manner in which idolaters in ancient times were willing to receive the Christian religion. They had no objection to admit it in partnership with their own. Christ might have had his image erected in their Pantheon, and received their homage in connexion with their own deities. But when they understood the uncompromising nature of his claims, and that he demanded the abandonment of every other God, and the exclusive worship of the true and living Jehovah, they not only rejected his gospel but persecuted unto death its messengers. In like manner if you will allow that Christianity is good for Europeans, and Buddhism for the Singhalese, you may meet with their approbation; but when their system is denounced as false and ruinous, and the claims

of the eternal Jehovah are set before them, they are frequently filled with the fiercest rage, and would, if they dared, vent it on those who are seeking their salvation. The missionary who would be faithful to God, and would not have the blood of souls upon him, must at every risk decidedly tell them, that there is only one true and living Jehovah, the creator of the heavens and the earth; that all other beings who are called gods are lying gods, who can neither help nor save them; that they all must be abandoned, and that their Maker, Preserver, and Judge, through Jesus Christ, must be alone worshipped.

Treatment received.

The treatment received by us in these visitations of mercy has been different. In general it has been respectful. They have handed us a chair on entering their houses, or if they had no chair, they have spread a mat on a bed, or a mortar, and bade us sit down while they listened to what we had to say. Occasionally they have given us an orange, or a cocoa-nut to refresh us, if we have appeared weary. At other times—and this has been the case more especially among young men—they have ridiculed our message, and laughed at what we have said to them, bringing the most absurd and foolish objections against Christianity, and the most laughable arguments in favour of their atheistic idolatry. Sometimes while speaking to them in their own houses, they have run away to prevent us continuing our address; and in a few instances the most abusive language and insulting mode of address have had to be endured. In one case the master of the family ordered us to leave his house; on which, wiping the dust from my feet, I departed.

Having traversed the whole or part of one village, we have frequently on the same day gone to another, and in similar methods have tried to make known to its inhabitants the unsearchable riches of Christ. This was our continual employment; and when it is considered that six, eight, ten, and sometimes twelve hours every day, except Saturdays, were devoted to these employments, either in actual labours, or journeyings to effectuate those labours, it will be manifested that no small degree of effort and patience was required for such a work. Saturday was usually employed in preparation for the Sunday, in visiting different cottages in Hangwella, and in a prayer-meeting for the blessing of God to rest on our labours.

Travelling.

It must be borne in mind, that the roads to most of these villages were of such a nature as to forbid the use of a bandy. Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is

difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet shod. In some places we have had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us: in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and as there was no fence or rail to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the break. Providentially no serious accident befel me, though the effects of the jar were felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance which took place at the mansion of a gentleman high in rank and influence, whose name I shall not mention, such a shelter was never denied us. On that occasion we went to another village, and slept in an out-house along with some cattle. While lodging at native houses, we partook of such refreshments as the family or bazar could afford us, and having commended ourselves to God, found Him always ready to protect and refresh us.

One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who have lived in the neighbourhood, have thus heard of the great salvation. Many of them probably would never have had this topic revealed to them had we taken other modes of conveyance. In these situations we have often thus begun to speak to them. "Where are you going?" "We are coming from —, and going to our village." "Can you read?" The general answer has been, "No." "This is a grievous thing, since if you could, you might obtain good instructions from the books we should give you. But you can pray. Do you pray?" "Yes." "To whom?" "We pray to God." "To what God?" "To Kattaragamo-Deviyo—to Pattini-Deviyo, and other gods we pray." "Indeed! but these are not the true God, the ever living Jehovah, your Maker, Preserver, and Judge. To him alone you ought to pray. Kattaragamo-Deviyo is a dead man; while he lived he was a great warrior; but now he is dead. Can dead men help us? Are not little children wiser than persons who worship these false gods? When the mother or father is dead, the child does not seek support and food from his dead parents, but his living relatives."

"Yes, we know it. When parents are gone they cannot help their children; therefore those who are living must take care of them."

"This is very true, and yet you pray to such dead men and women as Buddhu, Kattaragama-Deviyo, Pattini-Deviyo, Udeyni—and others. What use is it to seek their aid?"

"But do you not seek salvation by Christ?"

"Assuredly." "But you tell us that he died.

Now if you seek salvation from one whom you acknowledge died on the cross, why may we not solicit help from those who though once living are now dead?" "We certainly

seek all the blessings of salvation from Jesus Christ who died for us; but he is risen again, and sitteth on the right hand of God, where he ever liveth and reigneth for our salvation.

All power in heaven and in earth is committed into his hands. From thence he will come again to judge all mankind, and we each of us must stand before him. The true and

ever living Jehovah requires us to honour and glorify Christ. If we receive and obey him, he will conduct us to heaven; but if we reject him, he will thrust us down to infinite misery, where we shall have to endure God's wrath for ever and ever. Wherefore, repent of your sins, forsake your idol gods, and turn

to the true God, through Jesus Christ; then will he receive you, and make you happy for ever."

Such are specimens of the kind of conversations held with these jungle people. Other topics would be introduced, as time and opportunity, with the different characters of those we met, required. It must be recollected that not only Buddhist idolaters dwell in these parts, but many papists who are clinging to their delusive errors; and a considerable number of Mahometans, who though worshipping one God, reject Jesus as the only Saviour. To them *different* topics and modes of illustration were required, still however keeping in view the great object of a missionary's work—to preach Christ crucified to the Gentile and the Jew; to the bond and the free.

In detailing the above things, it must be considered as our intercourse took place in an entirely different language to that in which this narrative is written, a difference of idiom and phraseology must have been often required, but I have endeavoured to maintain a strict accuracy in reference to the ideas which were attempted to be communicated.

We reserve for another month the sections relating to public preaching and the administration of Christian ordinances.

WEST INDIES.

BAHAMAS.

The following is the continuation of Mr. Capern's account of his recent tour among the out-islands, the commencement of which was given in our last number.

Being desirous of completing my visits to the islands before the rainy season set in, having spent a week with my family and people, I left again for Rum Cay, though at the time of my leaving Mrs. Capern was under medical care, suffering from congestion of blood on the lungs. On my passage to Rum Cay, I was afflicted with diarrhæa, which for thirty-six hours made me feel extremely unwell, and caused some painful apprehension as to the issue.

I found the state of things at Rum Cay on the whole pleasing, especially on the south side, the leader at which station is a most excellent man,—a man whom the Africans fear and respect, as I was assured by one of the white inhabitants, more than they do all the magistrates on the island. Here I found Mr. McDonald, whom I had sent to see what

the state of the schools was; and was gratified and thankful to hear the friends speak of his labours in such commendatory terms.

The Sunday-schools were in a prosperous state, and soon I trust we shall have two day-schools there. We have a young woman from the island with us at Nassau, in course of training with a view to the opening of a girls' school there.

On the north side of the island, the leader greatly needs some one to assist him, as the people do not as they ought feel his authority. This lack I trust we shall soon be able to supply. I baptized here thirty-two, and obtained 170 signatures to the Temperance Society.

The next island visited was St. Salvador. Here two new churches were formed, one at Ben Lomond, consisting of eight members,

and the other at Lucky Mount, consisting of twenty-three members. There was a visible improvement in the state of things since my last visit. The leaders, as desired, had met once a quarter at the different stations, to promote brotherly love, and a revival of the work of God, and great good had been done thereby. The churches had evidently been growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Sixty-four persons were baptized, and upwards of 200 joined the Temperance Society. There are sabbath-schools at all the stations.

From St. Salvador I went to Governor's Harbour, Eleuthera, and in going thither experienced a most providential deliverance from a watery grave. There came down a thunder storm upon us, during which our little vessel sprung a leak, so large that we should not have been able to keep her afloat had not an invisible hand immediately filled the leak with sea weed, and so prevented the rush of water. The extent of our danger we were not aware of until we got into harbour. Here things are in a better state than they were at my last visit. Five were baptized; others were desired to continue longer as inquirers.

Mr. M'Donald is about to go thither to open a school on the British system, the people engaging nearly the whole of his support.

On the whole, the state of our churches in the islands is such as to demand fervent thanksgiving to God, and to warrant the liveliest hopes as to their future prosperity. They will increase, I am fully persuaded, in knowledge and Christian character. We shall be able, if God should continue health and strength, to visit them more frequently, which is most desirable.

One thing we shall greatly need, will be a

small vessel of our own, seeing that we are beginning to employ native agents, who will have, after staying for nine or twelve months on one island, to be removed to another; and seeing too, that either brother Rycroft or myself will be continually travelling.

Our friends here are unanimous respecting the getting a vessel, and will cheerfully contribute what they can towards the building or the purchase of one; but with all that could be got, not one half of the money could be raised here. Still, so important do we consider this to the interest of the mission, that we would become responsible for one half of the amount required. Brother Rycroft and self have concluded that it would be desirable to get a schooner large enough to go as far as St. Domingo with; an island which we are planning, in connexion with brother Littlewood, to visit as soon as things shall have become a little quieter there. The costs would not, in that case, be under 800 dollars, £166 13s. 4d.

Were a vessel to be obtained, I am full of hope that there would be no additional expense to the mission in keeping her seaworthy, as we should be almost sure of getting freight for her at all the islands. We are decidedly of opinion that having a mission vessel would facilitate all our movements, and increase the efficiency of this station.

Pray, dear sir, submit this to the consideration of the Committee, and inform us, as soon as convenient, if we may draw for a moiety of the above sum, if we should find that so much should be required.

P.S. Since the beginning of March, or from the 8th of March to the 1st of June, I must have sailed at least 1700 miles, baptized 128 persons, held about 100 public services, and obtained 700 signatures to the temperance pledge.

GRAND CAY.

Mr. Littlewood writes thus from Grand Cay, May 15th, 1843.

Through the blessing of God we are going on, I hope, prosperously; many are awakened to a sense of their dangerous condition, and are, I trust, anxiously seeking a change of heart. Throughout the station an increased desire is manifested to listen to the word of eternal life; our houses of worship are well filled, and some are densely crowded. It is encouraging to witness so many of our young people abandoning their vices, and avowing themselves on the Lord's side. At the same time there are some whose inconsistencies we deeply lament, who having named the name of Christ, have indulged in iniquity. Yet we have reason to believe that the Lord is with

us in deed and in truth, and can unite in saying, that he hath done great things for us, whereof we are glad.

The first sabbath in April was a day long to be remembered by many. In the morning we had our usual service. The words, "He that hath my commandments, and keepeth them, he it is that loveth me," were chosen as the basis of a discourse; at the same time the candidates, thirty-three in number, were seated around the baptistry, which was to all a solemn and imposing sight. During the service, the presence of the Lord was richly enjoyed; a heavenly influence pervaded our breasts, and that peace which passeth know-

ledge filled our hearts and minds. My dear wife was one of the number, which added to the interest. She had from an early age obeyed the injunction of her divine Redeemer in commemorating his death, but had not till a recent period felt the importance of following him in this ordinance. After being convinced of her duty, her language was that of the Eunuch, See here is water, what doth hinder me to be baptized? She regards it as the happiest, the most blessed day of her life. In the afternoon we again assembled, to partake of the Lord's supper. We received the persons baptized, and six others, who had been previously baptized, thirty-nine in all, into the church in the usual manner. Oh that we may all at last sit down in the kingdom of glory with our heavenly Father!

In the early part of the week I left home for Salt Cay, as I had proposed baptizing there on the coming sabbath. Many of our friends accompanied me to enjoy the season, and many more followed on Saturday, but the wind setting in from the north, made us exceedingly uncomfortable respecting their safety. By the time they had arrived the sea had arisen to an alarming height, and broke furiously over the reef, but through the good providence of God, a few boats only were slightly injured. The anticipations of all, I hope, were more than realized. Before sun rise on Sunday morning many were seen hastening to the dock where the solemn duty was to be performed. In a short time nearly all the coloured population had assembled. In a short address, we endeavoured to impress upon the minds of all the nature and importance of the new birth, and in the interim of singing we immersed twelve of our sable brethren and sisters. The most perfect order, attention, and respect was paid by the whole congregation, and I trust many will be led to serious reflection. I returned to Grand Cay, and spent the next sabbath there. Having determined to visit the Caicos, I thought it advisable to take my dear companion with me for two objects, that she might be of service to the cause in many ways, and also that her health might be established, which I think has been effected. She says she was never better in England than she is at the present time.

We left Grand Cay about twelve o'clock at night, in a small boat that was literally crammed with passengers. The wind being in our favour, we had a nice run to the second settlement, Bottle Creek, where I found things on my previous visit in a dull state. I met with brother Armstrong here, whom I sent six weeks before to visit all the settlements on the Caicos, and examine candidates for baptism, and report to me when I came down the misconduct of any. The same things over which I had to mourn the last time, afflicted my soul this. Many of the members appeared quite cold in reference to religion; the leaders I

was obliged to exclude from their office, and appoint new ones. There were some, however, of whom I had a better hope, and after a close examination, eleven were admitted into the church by baptism, and three by examination.

After a few days here, we left by water for the Kew settlement. We landed at Whitby, and long before we reached the shore, we saw many of our dear people, who had walked several miles to give us a most hearty welcome. So desirous were they to show their love, that they ran into the water to meet us, dragged the boat to the beach, and carried us ashore that we might not wet the soles of our feet. They had horses already saddled for us, upon which we mounted, and rode to Whitby. We held meeting immediately, and after the necessary examinations, and hearing brother Armstrong's report of six, we baptized them in the open sea: a few others were received. We enjoyed largely the presence of the Lord. As each was immersed, our friends sang the chorus, "Praise ye the Lord," &c. A heavenly smile irradiated their swarthy faces, as they attested their desire to follow their Lord and Master.

With our hearts filled with the presence of God, we mounted our domestic animals, and started for the Kew, six miles distant. The road was exceedingly rugged; though the dear people had done all they could to render it both safe and comfortable, it would be thought impassible in England. Our horses being used to the path, and through the providence of God, we reached there in safety, and were highly gratified to witness the joy and delight of this unsophisticated people. Evidently much preparation had been made against our coming. The house in which we were solicited to remain was remarkably clean and neat; the sides and floor made of mud nicely whitened, the roof covered with the palmetto leaf. The person who resides here, when in bondage, was cruelly treated. Often has she been compelled to stand upon one foot from morning till night, mending clothes, almost naked, and without any food or water to gratify her tyrannical mistress. "Ah," she said, "massa, me never tink me be free, but de blessed Saviour has made me free indeed, tank my good and kind Lord." Her language in sentiment to us was like that of Lydia's to the apostle, "If ye have judged me to be faithful to the Lord, come into my house, and abide there;" and she constrained us. And though she could offer us but a straw bed and pillow, the good feeling with which it was presented made up for all that was lacking. We stayed here eleven days, and held service every night and morning, and frequently during the day. The last day we were there, we had interesting services at the laying of the corner stone of a small chapel. This was done by my dear wife. It is to be built of rock, the dimensions are

thirty-six by twenty-four in the clear. I hope I shall be able to raise it without using any of our usual income. Having no horses at hand when we left, we were obliged to walk to Whithy. We slept here one night; early in the morning we started to walk about four miles, to take the boat in which we were to sail to Lorimers. About forty of the friends came from the Kew to see us off. Some brought fruit, others fowls, and one brought a pig. Amongst them were old men and women, mothers with infants in their arms, and when told they would be tired by carrying a large box or any part of the luggage, they replied, "O no, massa; we would not mind carrying you and missa on the top of it." After reaching the boat we sang the parting hymn, and commended each other to God's fatherly care, and bade one another farewell. The wind being against us, we did not do much. At sun set, being off at Mr. Covelie's place, we determined to go on shore for the night. A part went, but the sea breaking furiously over the reef, the boat half filled with water, and was nearly swamped. The sailors returned, and said they would never run such a risk again. We on board sailed till we came to Ferguson's Cut; here we laid till day break, when the men attempted to get the craft inside the reef, but unfortunately the current and tide together carried us on to it. After trying about two hours to get off, but could not succeed, Mrs. Littlewood, myself, and little boy, and two others, quitted her, and were put on shore: we had a shipwrecked sailors' appearance, but made the

best of our case. Seeing a house on a high hill, we made for it; here we met an old man and two Africans. With them I found a few sweet potatoes, which I roasted, took a drink of water, and had morning prayer. Finding the craft could not get off, we started to walk to Lorimers, ten miles, the sun beaming upon us with melting power, as we walked through the thick bushes which prevented a free current of refreshing air. We soon fell in with our friends whom we put on shore the previous evening. They brought with them a bottle of milk, and some sugar cane, which was very acceptable. My dear C. felt much fatigued the last part of the walk; but the Lord helped us, and we accomplished our object, and though I was taken very ill afterwards, I was soon restored. The sympathy and kindness of the friends consoled us. We stayed here more than a week, and had some precious opportunities. The sabbath was a peculiar day of happiness. Early in the morning twenty-two were conducted to a creek, where they publicly avowed their love to Christ by being immersed in the peaceful stream. Several others were received, some of whom were baptized many years since. I had also the pleasure of commencing a day-school here. I hope the people will pay the teacher's expences. I have engaged him for two months, and I have promised to see him paid for that time.

From this place we had a pleasant sail to Grand Cay, and to our satisfaction found the cause going on remarkably well.

NORTH AMERICA.

CANADA.

Mr. Landon, who has been labouring for some time among the Tuscorora Indians, transmits the following account of a recent visit to the Mohawks. Our friends in Canada, under whose direction he has acted, express the highest opinion of his fitness for the work in which he is engaged, and are anxious that he should receive a permanent appointment as missionary to the Indians inhabiting that district.

Our Indian mission is assuming an appearance of deeper and deeper interest, and it grieves me that we cannot enter at once, and fully, into the work.

About two weeks ago a respectable looking Indian called on me here, and said he had been sent by a great chief of the Mohawks,

two inferior chiefs, and other individuals to the number of eleven. That they wished me to visit them, and bring my interpreter along. Their settlement is seven miles from this place, and about five from Tuscarora. Accordingly I went there in the afternoon of the next sabbath, having spent the morning at

Tuscarora. I preached to them from 1 Tim. i. 15. After the sermon, the great chief, whose name is Walker, was introduced. He said he wanted a long talk about things so important that he could not think of being limited for time. He inquired if I could not visit them some day in the ensuing week at an early hour, that, if necessary, we might talk all day. Having understood that some of them had been connected with the Methodist mission, I engaged Mr. Winterbotham to accompany me next, which was last Friday. We met under a tree. Their number was about twenty, all, or nearly all, most respectable looking Indians. They first wished me to read and explain the address of the Tuscaroras to the governor, and his reply; also the editorial remarks which preceded them in the *Register*, of which they had heard some confused account. They then wished to know what steps we had taken besides, to secure their rights with the government. This I carefully explained, introducing it with a brief account of the manner in which I first became acquainted with their situation, assured them of the deep interest felt for them by many good friends, as well in Britain as in this country, and concluded by encouraging them to look upon their homes on the west side of the river as now safe, if they remained true to themselves. They made very particular inquiries about our intentions at Tuscarora, and especially about the boarding-school; expressing an earnest desire that such a thing might go into operation, and that they might be permitted to share in its benefits. The principal chief concluded the conference by giving me a sketch of the history of their religion. He observed, that 113 years ago a minister first came among them, and from that time their nation, the Mohawks, had been considered, and had considered themselves Christians. But 100 years' experience was proving to them that the new religion was no better than the old. It did not restrain the people from any sort of wickedness, "not even," said the old man, "from the beastly sin of drunkenness, under the effects of which our people were melting away like the snow in spring. Twenty-one years ago," he said, "one of their warrior chiefs, alarmed at the rapid work of death from drunkenness among their people, and hearing that the Methodists

had a religion that would change the heart, had induced their preachers to come amongst them. They had done much good; many had been reformed. But they did not go far enough. They wanted instruction for their young people. They wanted them taught to work and to trade like white men. The Methodists kept a school at the mission, where a few children were taught imperfectly to read. But it was of little use to them. Their habits were not changed, and in a few years after leaving the school, they were only able to read in their own language, in which they had no books, not even Testaments, except in small numbers. Finally, he expressed a great deal of gratitude for what we had done and attempted for the Indians, and begged that I would preach for them on sabbath afternoon, which for the present I have declined doing on account of the contiguity of the methodist mission. Many of these persons wish to be baptized, and admitted to the church. To this I have only replied, that unless we are convinced that their desire originates in enlightened, scriptural views, we cannot receive them. I am told that Walker is a man of great consideration among them; that having his influence we would be generally received by the numerous tribe of the Mohawks.

Several miles below Tuscarora there is also a new opening among the Delawares. They are making many inquiries about us. Their principal chief has had several interviews with Johnson on the subject of religion, and is desirous, I am told, that we should come among them, provided we will persevere, and not forsake them as the churchmen did. The Cayugas are increasingly anxious that the preaching should be continued among them, and many of the pagans would be among the hearers. In short, it seems to me that the whole Six Nations are in an interesting state of inquiry. They have entirely lost their confidence in their former guides. They are struck with admiration at our disinterested interference with the authorities for their good, and they are looking towards us for instruction and protection. And in return, what are we doing? You know from what you saw, that to abide among them a night, would be to expose one's health. But to go from Brantford and return, occupies so much of the day, as to leave but little time for action.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Wotton under Edge, for a box of books, for Rev. John Clarke; to Miss Eley, of Wotton under Edge, for a box, containing a microscope, a compass, books, &c., for the same; to friends at Camberwell, for a box, for the same; to a member of the Baptist Church, Spencer Place, for a number of Magazines;

LETTERS RECEIVED FROM MISSIONARIES.

BAHAMAS.—Nassau, W. Rycroft, July

WESTERN AFRICA.—Dr. G. K. Prince,
at Bathurst, on the Gambia, July 24. All
well.

NORTH AMERICA.—Montreal, J. Girdwood, July 27.

CHINA.—Hong Kong, D. J. Macgowan,
April —.

*Received on account of the Baptist Missionary Society, during the month
of August, 1843.*

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Donations.		BEDFORDSHIRE.		Cottenham—			
A Jamaica Missionary's		Cotton End, moiety.....	12 0 0	Collection	20 2 6		
Wife, as the fruit of		Luton, by Rev. H. Bur-		Contributions	0 7 6		
total abstinence, for		gess.....	60 10 0	Harston—			
<i>Africa</i>	5 0 0	Union Chapel, by Mr.		Collection.....	2 8 7		
An Advocate for the Cir-		B. Bolton.....	31 0 0	Contributions.....	13 15 0		
culation of the Bible		Bolton, Mr. W., by		Do., Sunday School	0 4 7		
in every language, for		Mrs. Tranter.....	1 0 0	Land Beach, Missionary			
<i>Sanscrit Version of the</i>		Tranter, Mrs., for <i>Cey-</i>		Box	0 5 0		
<i>Old Testament</i>	1 0 0	lon.....	0 5 0	Melbourn—			
Anonymous, by "Pa-				Collection.....	5 5 0		
triot"	5 0 0	BERKSHIRE.		Contributions	3 1 3		
Anonymous, by do.....	1 0 0	Wallingford—		Shelford, Collected ...	10 0 0		
Payne, Mrs., Penton		Collections.....	9 5 0	Waterbeach—			
Row, for <i>Sanscrit Ver-</i>		Contributions	14 0 0	Collection	7 1 6		
sion of <i>Old Testament</i>		Do., Sunday School		Contributions.....	8 14 4		
Priestley, Mrs.....	5 0 0	Box	0 3 3	Willingham—			
Ditto, for <i>Sanscrit Ver-</i>		Wokingham, on account	15 0 0	Collection.....	3 0 6		
sion of <i>Old Testament</i>				Boxes.....	3 1 2		
Wilson, Mrs. Broadley..	30 0 0	CAMBRIDGESHIRE.		Wisbeach—			
LONDON AND MIDDLESEX		Cambridge—		Dawharn, Thos., Esq.,			
AUXILIARIES.		Collection, 'St. An-		A. S., two years...	2 0 0		
Alfred Place, New Kent		drew's Street	68 10 8	Ditto, donation.....	1 0 0		
Road, Collection	2 14 7	Do., Rev. H. Battis-					
Camberwell—		combe's	19 0 0				
A Friend, for <i>Africa</i> ..	1 1 0						

	£ s. d.		£ s. d.		£ s. d.
ESSEX.		Rushden—		Bridgend, by ditto—	
Loughton, Missionary Association.....	6 3 5	Collections.....	8 0 3	Collection.....	1 15 11
		Contributions.....	4 14 6	Contributions.....	3 5 5
				Do., Sunday School.	1 0 0
HERTFORDSHIRE.		NORTHUMBERLAND.		Cardiff, &c., on account, by Mr. T. Hopkins.....	30 0 0
Tring.....	13 15 6	Berwick upon Tweed—		Corntown, Collection, by Rev. J. James.....	0 10 0
		A Friend to the Mission, by Mr. C. Robson.....	0 10 0	Cowbridge, Collection, &c., by ditto.....	2 17 8
LANCASHIRE.		Newcastle upon Tyne—		Cwmgarw, do., by do.....	0 2 0
Inskip.....	3 0 0	A Thank offering, on another birthday....	10 0 0	Fynnon, by Rev. J. Sprigg—	2 19 1
Manchester, George St., Collected by young friends.....	12 0 0			Collection.....	3 0 0
Preston.....	10 0 0			Contributions.....	3 6 1
Spark Bridge—				Do., Sunday School	3 6 1
Fell, John, Esq.....	5 0 0	SUFFOLK.		Ditto, ditto, Diffri-conyn.....	1 7 2
		Barton Mills—		Glanrhyd, Collections, by Rev. J. Sprigg.....	1 1 6
MONMOUTHSHIRE.		Collection, Moiety.....	5 5 10	Lantwit, Collection, by Rev. J. James.....	0 10 0
Chepstow—		Contributions.....	6 13 10	Llwyni, do., by do.....	0 5 0
Bateman, Mr. John, for Africa.....	0 10 0			Maesteg, do., by do.....	0 5 0
		WARWICKSHIRE.		Paran, do., by do.....	0 6 0
NORFOLK.		Birmingham, on account	100 0 0	PEMBROKESHIRE, on account, by Rev. H. W. Jones.....	40 0 0
Kenninghall.....	8 4 11	Do., by Dr. Hoby.....	10 10 0	Rhoos, Collection, by Rev. J. James.....	0 5 0
NORTHAMPTONSHIRE.		YORKSHIRE.		FOREIGN.	
Guildsborough.....	5 18 6	Yorkshire, on account, by Rev. P. J. Saffery..	77 0 0	Belize, Auxiliary Missionary Society.....	20 0 0
				Collections.....	11 7 6
		SOUTH WALES.			
		Betws, Collection, by Rev. J. James.....	0 5 0		

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of July to the 31st of August, 1843.

	£ s. d.		£ s. d.		£ s. d.
Annatto Bay, Jamaica, for Africa.....	80 0 0	Cuddington, Sun. School	0 5 0	Newcastle, by J. L. Angas, Esq., balance.....	20 14 0
Bramley—		London—		Reading.....	37 12 4
Cliff, John, Esq.....	50 0 0	Gouldsmith, Mrs., Hackney, for Miss.		Ditto, for Africa.....	14 3 0
Bridgnorth—		Gramolt, Mrs., Devonshire Square, for ditto.....	10 0 0	Samarang, Java—	
A Lady, by Mr. J. M. Sing, for Miss. Ves.	1 0 0	Hopkins, Rev. Mr., by W. L. Smith, Esq., for do.....	1 0 0	Bruckner, Rev. G.....	10 0 0
Bristol—		Jackson, Mr. W., jun., Devonshire Square..	1 1 0	St. Ann's Bay, Jamaica, by Rev. T. F. Abbott, for Africa.....	50 0 0
Cary, S., Esq.....	25 0 0	Pewtress, Low, & Pewtress, Messrs.....	50 0 0	Tetbury—	
Ditto, for Africa.....	25 0 0			F. W., by Rev. John Clarke, for Missionary Vessel.....	5 0 0
Cardiff, by Mr. Thomas Hopkins, balance.....	28 1 11			Uxbridge—	
Cheltenham, balance.....	38 18 7			Wilkinson, R., Esq....	1 0 0
Coseley, Darkhouse Chapel, by Mr. J. Green...	2 1 4				

ERRATUM.

The £200 for the Jubilee Fund, acknowledged in the Herald for June as from Falmouth, ought to have been—

	£ s. d.
Falmouth	100 0 0
Stewart Town, Rev. B. B. Dexter	50 0 0
Salters' Hill, Rev. W. Dendy	50 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

GIDEON AND HIS PITCHERS.

WHENEVER a great design is formed, proportionate efforts must be employed for its accomplishment, if its projectors would prove the honesty of their purpose, or avoid the charge of inconsistency or weariness. If it demand great sacrifices of time, of pleasure, of money, these must be cheerfully made, or indifferent persons might justly say, "You are not honest in pretending that you have formed such a design, your conduct belies your words. If you had determined to accomplish it, you would act very differently."

Unhappily, the Christian's ability to do good, is often not equal to his desire. After having done what he can, the mortifying thought will arise, that his efforts are strangely disproportionate to his plans, and that it were almost vain to expect their accomplishment. Christian societies also frequently have to lament that the means placed at their disposal are not adequate to their avowed objects, and that the probabilities of their success are proportionably lessened. But no sooner have such lamentations been heard than two classes of men have arisen, one party denouncing all exertions "at present," reserving to themselves of course the right to specify the proper time for action; the other exclaiming, "now that you know what strength you can command for this project, and confess it to be comparatively useless, abandon your scheme, and let your efforts be put forth where they are more likely to be useful and successful."

Such has been the case with our Society. When we have cried out "Men of Israel, help," the answer has come forth from many who should be leaders of God's host in every enterprise, "the time for exertion has not come yet." When we have implored our brethren to "strengthen the weak hands, and confirm the feeble knees," it has been gravely proposed not in private alone, but also in public conference, to leave the few soldiers at the mercy of their enemies, and having placed them "in the forefront of the hottest battle, to retire from them that they may be smitten and die." Our readers may wish to know on what grounds this advice has been given, and it will doubtless surprise them to be informed that they are such as these—We may win easier triumphs elsewhere than in Ireland, and there are so few of our army there in the midst of our enemies, that we had better give up the prizes we have already won than increase our forces to maintain our present advantages, and to augment them. In plain words the argument is this, we have done so little we had better do less, we are so fond of ease that we had better indulge ourselves, and not prepare for conflicts. Although we cannot believe that such advice, and tendered on such grounds, will be generally adopted, yet we are sure that in some quarters it is followed as sound and good, and are therefore anxious to examine it as briefly as possible.

But first of all we must premise that whilst we admit the objects of the Baptist Irish Society to be very important, and further that they have been approved of by

the large proportion of our churches, we would not be guilty of the injustice to suppose that the members of those churches have done what they could to show that their approval was honest. Nor would we be so unjust to the pastors of those churches as to accuse them of furthering, to the extent of their power, the claims of Ireland upon the attention of their people. We would not willingly expose ourselves to the storm of *righteous* indignation which such accusations would raise. Nor would we prefer an indictment which we have not evidence to support, and which any honest jury might set aside as "not proven."

It is true that the number of our agents in Ireland is very small; but surely that is no reason why we should not expect them to be made very useful, or should proceed to withdraw them. The divine Being not unfrequently allies his omnipotence with human weakness to achieve his great purposes. Designing all things for his own glory, does he not often enable a few to overturn the many—the unlearned to confound the learned. Does he not seem to delight himself in accomplishing his wondrous plans by an instrumentality which vain men might affect to despise as insufficient. We are not at liberty to say, that because so few are at present employed to undermine the vast edifice of papal superstition, we may not anticipate its partial if not its entire and speedy overthrow by their means. If our agency be according to the appointment of God, there is every reason to believe, that although he may have exercised the faith of his servants for a long period, he will not continue to withhold the blessing they need. He has promised to honour those who honour him; and as "He is not a man that he should lie, nor the son of man that he should repent," we are sure that our agents shall not labour in vain, since we believe them to be such as God has fitted for his service, and sent forth to work for him. Our duty is plain, "to give him no rest," until he bless these his servants with complete success.

Besides, all which we may refer those whose reasoning (if indeed it be worthy of the name) we are now examining and endeavouring to refute, to the history of the world, and ask when was any great moral victory achieved by large bodies of men? Christianity at its first introduction was an object of contempt because of the fewness of its agents. At the Reformation a feeble band led the onslaught against Romanism. Why then indulge gloomy forebodings as to the success of the servants of Jesus in Ireland? It is surely time enough for the churches of Britain to tremble for us when we begin to tremble for ourselves.

Through the existence of state churches, men have been led to believe, that the religion of Jesus depends for its success chiefly upon human instrumentality. Even Christians have fallen into the snare, and have been more solicitous in many instances to oppose a proportionately strong force to that of their enemies, than to put forward the few whom their churches could furnish, and to accompany them with their prayers, that God would "shield their heads in the day of battle." However strange such a statement may appear, we think that the early triumphs of Christianity were in a great degree owing to the fact, that so few preached that men should repent. The disciples felt their weakness, and this led them to cry earnestly for the bestowment of those gifts upon his servants which Christ had promised, and for that success to crown their efforts which they longed for. As the number of the preachers of the truth multiplied the church became careless. She gloried in her strength, and whilst vaunting in her triumphs was overtaken by disgrace. Her self-confidence was then as it ever will be, the presage of her ruin.

Numerous and well-disciplined as are the ranks of our enemies, we should not despair of our speedy, not to say ultimate triumph, if whilst confessing our weakness, the Christian churches who have sent us forth to the fight would only continue instant in prayer that God would "cause us to triumph." We know that he cannot resist the importunity of his people, and we are sure that he would then take the battle into his own hands. He would smite his enemies with sudden confusion at noon-day, or weaken their strength, or render their opposition fruitless; that so they might be taught that "greater is He that is for us, than he that is in the world."

We implore British Christians without delay to add to our number, since whilst we depend for our success upon God, we are bound to employ all the means within our reach to secure it. The enemies of Israel swarm in the land. Their tents extend far as the eye can reach. Not content with their present forces they are collecting together all their allies. The movements in their camp announce their preparations for the coming struggle. They boast of the triumph which awaits them. They laugh at our weak band. We look on with anxious but not desponding hearts. The muster of their forces is a testimony to our prowess. Yet we are but few. Men of Israel, send us help! You may do so *now* and share in our triumph. It will be in vain to attempt to succour us when once the blast of the trumpet has given the signal for the encounter. Then we will dispense with your help. Relying on the Captain of salvation, weak though we be, we shall not shrink from the conflict. Our post of danger shall be our post of honour, nor shall one fear intrude into our hearts as to the issue. Our God will go before us. And with Him for our leader, we now say, let our enemies *gather themselves together and be broken; yea, let them assemble themselves together that they may be dismayed.*

We learn from Mr. GOULD of Dublin, that the meetings of the Baptist Union for Ireland were held in that city during the last month. They were attended by all the ministers belonging to our denomination in the country, with the exception of Dr. Carson, whose engagements prevented his attendance, and Mr. Thomas who was in England.

Addresses were delivered at special prayer meetings, by Messrs. Eccles, John Hamilton, Mulhern, and Mc Carthy. A sermon was preached by Mr. Trestrail, from Hab. ii. 3. At the public meeting addresses were delivered by Messrs. Wilson, (Belfast), Mulhern,

Eccles, Trestrail, Crate, (of Northampton), Mc Carthy, and Bates.

These meetings were interesting, and it is hoped profitable. The speeches which were delivered at the closing meeting were admirable, and certainly proved that the society's ministers, though few in number, are men of the right stamp for Ireland. When will the British churches increase their number ten-fold?

Mr. G. adds that the church in Dublin has felt much gratified by the visit of our brethren.

CONTRIBUTIONS TO AUGUST 31, 1843.

£ s. d.			£ s. d.			£ s. d.		
By Rev. W. Brock.			By Dr. Belcher.			Starling, Mr. ... (ann.)		
Cates, Mr. Fakenham...	1	0	Saffron Walden—			Juvenile Society.....	1	10
Gambling, Mr. Horstead	0	5	Collection	6	13	T. A Friend by Secretary	10	0
Friends, at Neatishead..	1	0	Hopkins, Mrs. ... (ann.)	1	0	Harrison, Mr. W. Brooms-		
Shakespeare's Walk by			Nichols, Mr. C. ... do.	0	5	grove.	0	10
Rev. T. Moore	1	15	Nichols, Mr. W. (don.)	0	2	Taylor, Mr. R. Bristol...	1	0

	£	s.	d.		£	s.	d.		£	s.	d.
Freeman, by Mrs. Eye...	1	6	6	Pearson, Mr. W.	0	10	0	Sykes, Mr. T.	0	10	0
Sullivan, Mary, a servant,				Bickham, Mr. S. H.	1	0	0	Gibson, Mr. W.	0	10	6
towards paying a Scrip-				Crowdson, Mr. J. (don.)	1	0	0	Capes, Miss.	0	5	0
ture Reader in Castle				A Friend.	0	2	6	Palmer, Mr.	0	2	6
Island, Kerry.....	0	12	0	Hull, Mr.....	0	2	6	Barnby, Mr.	0	5	0
By Treasurer, Mr. J.				Rushton, Mr. J.....	1	0	0	Coll. at George's Street	3	2	6
Smith, Crayford, (ann.)	1	1	0	York—				Do. Salthouse Lane...	1	15	0
Scarborough—				Prichett, Mr. J. P.	0	10	0	Forth, Mr.....	0	5	0
Collection & subscrip-				Allen, Mr. J.	0	10	0	Aston, Mr. W. P.	0	5	0
tions by Secretary.....	14	8	6	Allen, Mr. O.	0	5	0	Daniell, Rev. C.....	0	5	0
By Rev. S. Davis.				Rowntree, Mr. J.	0	10	0	Irving, Mr. sen.....	0	5	0
Northampton—				Tuke, Mr. S.	1	0	0	Forth, Mr. T.	0	2	6
Coll. at Rev. W. Gray's	9	0	0	Cospie, Mr.....	1	0	0	Hyde, Mr. W. W.	1	0	0
A Friend.	0	10	0	Spence, Mr. J.	0	10	0	Harker, Mr.....	0	5	0
Long Buckby—				Williams, Mr. C.	0	10	0	Henwood, Mr. J.	0	10	0
Collection at the Rev.				Lincoln—				Hopper, Mrs. sen....	0	5	0
A. Burditt's.	1	3	0	Hickson, Miss.....	1	0	0	Derby—			
Rochdale—				Hickson, Miss S.	1	0	0	Pike, Rev. J. G.	0	10	0
Collection at Rev. W.				Craps, Rev. J.	0	10	0	Wilkins, Mr. G.	0	5	0
F. Burchell's.	4	9	10	Coll. at the Chapel....	3	10	0	Wild, Mr.	0	2	0
Bartlemore, Mrs.	1	0	0	Doughty, Mr.	0	5	0	Subs. by Miss Barnard	1	13	6
Littlewood, Mr. J.	1	0	0	Penny, Mr.....	0	5	0	Stevenson, Mr. G.....	0	5	0
Bright, Mr. sen.	1	0	0	St. Alban's—				Robotham, Mr. W.....	0	5	0
Littlewood, Mr. W....	0	10	0	Col. at Rev. W Upton's	7	0	0	By Rev. W. Knowles.			
Kelsall, Mr. H.	20	0	0	Boxmoor—				Hackleton—			
A Friend.	0	10	0	Coll. at Rev. F. W.				Cave, Mr. G.....	1	0	0
Harbottle, Mrs.	0	5	0	Gotch's.	2	0	0	Cave, Mr. J.	0	10	0
Manchester—				Gotch, Rev. F. W.	0	10	0	Cave, Mr. T.	0	10	0
allender, Mr. W. R.	1	0	0	Hopley, Rev. Thomas	0	10	10	Higgins, Mr.	0	10	0
Brookes, Mr. S.	1	0	0	George, Mr.....	0	10	0	Two Friends.....	0	7	6
Bickham, Mr. Thos....	1	0	0	Dunstable—				Towcester—			
Bickham, Mr. Wm.	1	0	0	Gutteridge, Mr. R.	1	0	0	Friends, by Rev. J.			
Tucker, Rev. F.	0	10	0	Chambers, Mr. S.	0	10	0	Rootham.....	2	0	0
Barnes, Mr. J. R.	1	0	0	Hull—				Malton—			
Morris, Mr. W.	0	10	0	Hill, J. and J. H.	1	1	0	A Friend by Mr.			
Bury, H. and J.	0	10	0	Rayner, Mr. W.	0	10	0	Gatenby.....	1	0	0
Le Mare, Mr. R.	0	10	0	Gresham, Mr. J.	0	15	0	Harward Mr. Montrose	445	0	0
Bridgett, Mr.	0	10	0	Healy, Mr. G.	0	2	6	Holland, Mrs. Bristol	50	0	0
				Hopper, Mr. J.	0	2	6				

* * At the meeting of the Committee of this Society, August 18th, 1843, it was resolved:—

That such brethren as may be in town from time to time attending the quarterly meetings of the Committee of the Baptist Missionary Society, be affectionately invited to breakfast with the Committee on the morning after each such quarterly meeting, when the proceedings of this Committee during the last three months shall be reported and counsel invited as to future movements. Also,

That an intimation be published in the Chronicle, that all the meetings of this Committee are open to ministering brethren who may be in town, and that they be affectionately invited to attend.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street, at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham Rev. GEORGE GOULD, 1, Seville Place, Dublin; and by any Baptist Minister, in any of our principal towns.